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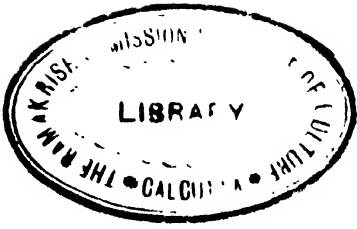
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that matchless brain from being locked within an inclosure which would have made it that of a microcephalous idiot.

The peculiar shape of skull is closely associated with his lameness: both were due to a congenital error in bone-making. When about eighteen months old he had a sight illness, caused by dentition. On recovery, he was found to have lost—as was thought at the time—"the power of his leg"; the real fact being that the child refused to move a suffering limb. From some cause, probably congenital, and brought into action by dentition, the process of bone-making was arrested, inducing swelling and shrinking of the limb and lameness, from which he never recovered, though it did not prevent great activity upon his feet. Then defect or fault in the bones of the leg extended also to the skull, or rather another error in bonemaking then showed itself. After death the examination revealed that there had been "a premature union of the two parietal bones along the sagittal suture," due to an arrest of bonemaking along the edges of the suture, which closed like a vice upon the expanding brain. This closure affected only the sagittal suture; the coronal suture was left free, and the brain pushed the vault of the skull up and back, creating the oblong shape so noticeable in the mask, and so similar to that of the microcephalous idiot. When Dr. Charles Creighton once happened to show to a distinguished French anthropologist a skull of one of this unfortunate class, with its boat-shape formation and effaced sagittal suture, the *savant* held it up and exclaimed, "*Voilà* Walter Scott!" Had this defect in bonemaking extended to the other sutures, there would have been no Sir Walter Scott, no increase of horse-hire in the Trossachs, no Scotland of romance, and no Waverleys for the world.

Questions arise which the anatomist and psychologist must answer. The brain of Scott was small; if the bone-making had been natural, and the brain had not been forced to the labour of lifting the skull, would it not have been larger and its convolutions more numerous? In that case, granting that there is a proportion between the size and convolution of the organ and the mental faculties, what sort of man should we have had? Scott is already called Shakspearean; might he not have been another Shakspeare in full measure?

Other questions arise. Some of Scott's senses were very dull, and all were very dull, and all were far from being acute. He had but a slight ear for music, never getting farther in his enjoyment of it than ballads of a simple character; his daughter Anne sang down to him. Lockhart says of his sense of smell that when by chance the vension was so ripe as to make the company uncomfortable, Scott was indifferent to it. As to wines, he could scarcely distinguish them apart, confounding them in an amusing manner. His eye was far from being correct. He worked at nothing so hard as upon oil-painting, but with most dismal success—evidently from defect of eye. May not this dulness of the senses be connected with the crowding of the brain by which the various nerves were weakened? It might also be asked if this unnatural handling of the organ by nature may not have had some effect inducing that nervous energy with which he wrought, the misplacement turning his energies in a single direction. That he died of worry and overwork there is no doubt, but may not an ulterior cause be found in this crowding of the brain into unnatural shape and compass, with the effect of making it unduly sensitive, and predisposed to the malady which carried him off?"



Life.

The First Truth is of Sorrow. Be not mocked !
 Life which ye prize is long-drawn agony :
 Only its pains abide ; its pleasures are
 As birds which light and fly.
 Ache of the birth, ache of the helpless days,
 Ache of hot youth and ache of manhood's
 prime ;
 Ache of the chill grey years and choking death,
 These fill your piteous time.
 Sweet is fond Love, but funeral flames must
 kiss
 The breaths which pillow and the lips which
 cling ;
 Gallant is warlike might, but vultures pick
 The joints of chief and king.
 Beautiful is Earth, but all its forest-broods
 Plot mutual slaughter hungering to live ;
 Of sapphire are the skies, but when men cry
 Famished, no drops they give.

The Light of Asia.

Hindu Society.

MARRIAGE.

OF all social institutions, marriage is the most important in as much as it is the very pillar of domestic life as well as the only means for the preservation of the race. To Hindus it is tinged with a peculiar religious sanctity as the position of the Hindu son is unique. Here in India it is believed that the son is destined to confer spiritual benefit to the father after the death of the latter. So marriage among us is not only a social but also a religious institution.

Marriage appears to be of supreme importance when we consider that upon it depends the welfare of the nation. The influence of climate does not contribute so much to the health of the offspring as marriage. The children of weak parents lead to the deterioration of the race and affect materially the national destiny. With an eye to all this our wise ancestors framed different kinds of marriage laws for the different sections of the Hindu community. The Brahman, the development of whose psychical

nature was solely aimed at, was ruled by a set of rules quite different from those which ruled the hardy warrior caste, the *Khetria*.

Manu says that if properly Vedic marriages are performed among persons they beget children who are endowed with beauty, intelligence or goodness and qualifications, who acquire wealth and fame, whose desires are fulfilled and who live hundred years. The Vedic marriage above referred to lays great stress to the mental and physical qualification of the *bride* and bridegroom. In former times the bride-groom was scarcely allowed to marry before the age of twenty-five the period during which he used to receive the benefits of education. The Brahman girl used to be married at a very tender age, while the *Khetria* damsel was kept in the unmarried state often till the age of eighteen years. How are we to account for this difference? Why was the Brahman girl married at the age of 9 and the *Khetria* girl at the age of eighteen? Why the same lawgivers framed two different sets of rules for the different sections of the same community? According to modern physiology, the female attains full development at the age of 18 and the male at the age of 25. It was deemed by the ancient Hindus that the couple of the above age could produce children who were very strong from the physical point of view. Hence the *Khetrias* were ordained to marry when they passed the limit of the above age. But contrary was the case with the Brahman. The Brahman did not come to the world to enjoy but to prepare himself for the higher life and to be the spiritual guide of the whole nation. It is well-known that when in the mother's womb the temperament of the child is greatly influenced by the thoughts and feelings of the mother, not to speak of the physical effect which is unavoidable when the mother and the child remain in the closest contact possible for a period of 9 months. A Hindu girl of 10 or

N. B.—The figures marked * shew the days in which a healthy man breathes through the left nostril. Those without the mark indicate the days on which he breathes through the right nostril.

If, however, a man finds on rising from his bed on the morning after the moon, that his breath falls, through the right nostril, instead of through the left as it should, he can, for his benefit change the course by putting something hard within his armpit or stuffing the nostril with old cotton.

HOW TO TAKE IN BREATH WITH BENEFIT.

(a) Take in pure air by the lips and after retaining it in the lungs, slowly let it out by the nose.

(b) Take in pure air by the tongue like a serpent, keep it in lungs and let it out slowly by the nose.

The first exercise will remove depression of spirits, correct bile and remove cold.

The second exercise will increase the appetite, cure chest complaints and improve the eyesight.

FOOD.

1. Take no animal food except milk and butter.

2. Take not dry, stale, too hot or too cold food.

3. Take such fruits as are neither unripe or over-ripe.

4. Take easily digestible but at the sametime nutritious food.

5. Take not too sour, bitter, pungent or putrid things or things that exudes offensive smell as onions.

6. Take no spirituous drinks.

7. Avoid fasting and very early bathing.

8. Keep half the stomach empty at the time of meal.

CLEANLINESS.

1. Clean the teeth with rich

earth and wash them with infusion of *Cachvi*.

2. Clean the tongue with butter and endeavour to lengthen it slowly for purposes to be mentioned hereafter.

3. Take a piece of clean cloth about 4 fingers in width and 2 or 3 yards in length, and learn to swallow it gradually and bring it out. This practice will relieve chest complaints.

4. After the food taken in has been digested, drink as much water as possible, and then walking upwards for a while bring it out. This practice will cleanse the stomach of impurities and sharpen the appetites.

5. Taken in water by the nose and being it out. This practice will relieve head-ache and head-complaints.

SOME EXERCISES.

1. In a sitting posture put the right foot on the left thigh and the left foot on the right thigh, catch the two great toes from behind, and put the chin and the breast forward and draw breath by the left nostril and let it out gently by the right. This practice will make the body light and steady, sharpen appetite and cure chest complaints.

2. Bend the legs, put the left and the right heels parallel together and sit on the heels in the form of on triangle and then draw breath as directed above. This practice will facilitate respiration and at the same time make delicate chest strong.

Lie on the breast putting the hands on it, and lift the two legs to the extent of about a hand. This exercise will make the body light.

4. Sit on the heel of the left legs and stretch the right leg, hold the great toe by the right hand, bend the neck and look steadily between the two eyebrows and draw breath by the left nostril and let



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THE

IMITATION OF SREE KRISHNA.

Quotations from the direct sayings of Sree Krishna for each day in the year.

TRANSLATED BY

S. C. MUKHOPADHAYA, M. A.

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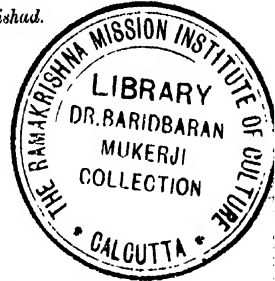
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"That Art Thou."

Chhandogya-Upanishad.

"This so solid-seeming world, after all, is but an air-image over Me, the only reality ; and nature with its thousand-fold productions and destruction, but the reflex of our inward force, the phantasy of our dream."—*Carlyle.*



THE LIGHT OF THE EAST.

VOL II.]

SEPTEMBER, 1893.

[No. 1.

Keynotes.

THE Light which appeared in the spiritual horizon of the East about twelve months ago is now steadily moving towards the meridian to occupy a definite place in the literary heaven. The mists of uncertainty which shrouded its rising beams have wellnigh vanished and the circle of its lovers and admirers is increasing every day. The Light of the East is the reflection of the central sun of Aryan Wisdom from which all religions and philosophies have borrowed whatever is true in them. May it continue long to shed its shining beams into the dark corners of the hearts of every lover of Truth.

* *

But the Light which shines within the lotus of every heart needs no illumination. The steady and eternal light of Chaitanya illumines the whole of the universe, even the suns, the moons, and the stars. It

is the Light of Lights, the Eye of the universe. From it alone does every *Jiva* receive the illumination which sheds lustre along the path of progress and which leads to the ocean of self-luminous consciousness.

* *

We have been asked more than once that if Truth is one what explanation should be given with regard to the three systems, viz., Dwaita, Bishistadwaita, and Advaita? To the above the following answer may be given in the words of Professor Max Muller with whom we entirely agree in this point. The first stage, says he, was the discovery of the Infinite in Nature ; the second was the discovery of the Infinite in man. While in the third and last stage, an attempt was naturally made to conjoin these two Infinities. The first stage in Indian speculation resulted in Dwai-

tabād ; the nearest approach to it is Vishistadwaita, a sort of compromise between Dwaita and Adwaita ; the last stage is Adwaita. Speaking of Adwaitabād he says, "we cannot deny its metaphysical boldness and its logical consistency. If Bramh is all in all, the one without a second, nothing can be said to exist that is not Bramh. There is no room for anything outside the Infinite and the universal nor is there room for two Infinites, for the Infinite in Nature and the Infinite in man. There is and there can be one Infinite, one Bramh only ; this is the beginning and the end of Vedānta, and I doubt whether Natural Religion can reach, or has ever reached a higher point than that reached by Sankara, as an interpreter of the Upanishads."

* *

Wang-su-in was the Governor of a province in China, and lived about one thousand years ago. In this province there was a temple in which for years the priests had kept sacred for intrusion a cabinet or box. This box had been closed by a high priest of the temple before his death, which had occurred fifty years previous, with the strict injunction that it should never be opened. The Governor hearing of this box, conceived the most intense desire to view the contents. This being refused by the priests in charge, he was obliged to use his authority to have it opened, whereupon he discovered a paper within inscribed with a verse giving the number of years since the box was closed, the age and name (Wang-su-in) of the Governor who now opened the box and saying that "he who had shut the box was he who opened it." All this was written in Chinese characters or hieroglyphs, so that it left no question as to the identity of the Governor with the priest who had died fifty years before and who had been able to foresee his next re-

incarnation. This story and its hero were so well-known and so popular among the Chinese that since then the Confucians have some belief in a future state. Confucianism being a moral philosophy rather than a religion is of materialistic tendency and contains no teaching of future life.—*Path.*

* *

Adwaitabād is not a religion ; it is as much above religion as the latter is above materialism. The path which leads one to Adwaitabād is called religion. *Dwaita* and *Vishistadwaita* may strictly be called religion, and these two paths lead one to the height of Adwaitabād. Adwaitism is the Infinite Bramh itself ; it is the goal of every religion.

* *

Hindu Shāstrás divide all mankind into four divisions, viz., Pámara, Bishai, Bramh Jignásu, and Mukta. Those who act against the direction of the Shāstras are called Pámara ; those who work for enjoying this world or heaven are termed *Bishai* ; those who are trying to attain gnán are called Bramh Jignásu ; Jivmuktas are called the *muktas*, or the emancipated. Now the Mumukshu (one trying to be emancipated) should be careful to avoid the company and to follow the directions of the first two classes of persons. The Bible uses the epithet 'natural man' to denote the above two classes. "The natural man receiveth not the things of the spirit of God : for they are foolishness unto him : neither can he know them, because they are spiritually discerned (I Cor. II. 14). These 'carnally-minded' men are not men in the strict sense of the word ; they are beasts in a higher form. Their heart is not the temple of God, but the abode of Satan. The Mumukshu should have a horror of them.

The Mumukshu is himself spiritually weak, and it is very likely that the 'natural man' will draw him down to his own level. A moral sun like Jesus or Sankara may dispel the gloom of worldliness from the hearts of these men by the light of gnán, but the tyro who is simply walking on the path should avoid these men as we do bad odour.

* *

In a lecture at Edinburgh, Prof. Grant thus spoke of the immensity of space:—"A railway train, travelling night and day at the rate of fifty miles an hour, would reach the moon in six months, the sun in 200 years, and Alpha Centauri, the nearest of the fixed stars, in 42,000,000 of years. A ball from a gun, travelling at the rate of 200 miles an hour, would not reach Alpha Centauri in less than 2,700,000 years. What do you think of that, reader? Does it not confound all your ideas of time and space? Supposing this ball had started for Alpha Centauri at the birth of Cheops' great grandfather, it would even now be only at the outset of its journey. Cheops' great-grandfather dandles Cheops' grandfather on his knees; he in turn grows up, waxes in years and is succeeded by his son, who, again, is succeeded by Cheops. Cheops comes to manhood, builds the everlasting pyramids, lives to an antediluvian age, dies, is buried; successive generations appear on the earth, and pass away; empire after empire, the Babylonian, Persian, Greek, Roman, rise and fall, down to this present year of our Lord; and yet this ball, which has been rushing on all this time with inconceivable velocity, has advanced, comparatively, but a hop-step-skip-and-jump on its way to the nearest fixed star!

Again, the same lecturer tells us that light, which travels from one

pole of the earth to the other in about the twenty-fourth part of a second, or nearly 1,87,000 miles in a second—a velocity more than a million times swifter than that of a common ball and surpasses all comprehension—would not reach the same star in less than three years. But this is the *nearest* of the fixed stars. Light from some of the telescopic stars, we are told, requires 5,760 years to reach the earth; and from some of these clusters the distance is so great that light would take half a million of years to pass to the earth; so that we see objects, not as they really *are*, but as they *were*, half a million of years ago. These stars might have become extinct thousands of years ago, and yet their light might still present itself to us! Startling, amazing as this is, Camille Flammarion, in a recent number of the *Deutsche Revue*, makes a statement which overtops it and makes it seem modest in comparison. He asserts that though light travels so fast, the photographic lens of a modern telescope receives impressions of stars whose thin rays of light have been millions of years travelling to the earth; rays which, perhaps, set out on their journey hitherward *before this our earth had started on its appointed course*; rays, some of them, perhaps, of stars which have run their appointed course, which have vivified worlds like ours, and have ages ago been burnt out, and resolved into their ultimate atoms, while the rays they once shed still travel onward into space. A hundred years ago Mrs. Barbauld roving in fancy from the earth to Mars, Jupiter, and "the dim verge, the suburbs of the system,"

"Where cheerless Saturn, midst his watery moons,
Girt with a lucid zone, in gloomy pomp,
Sits like an exiled monarch,"

and thence to the trackless deeps of space, where "ten thousand suns

appear, of elder beams," suddenly paused in her "Summer Evening's Meditation," exclaiming—

"Fancy droops,
And thought, astonished, stops her bold career."

What if she were living to-day, and had a peep through the Lick telescope at Alpha Lyra, a hundred billions of miles distant from the earth, and having a magnitude and splendour twenty times as great as that of our sun! Commend us to astronomy for the ease with which it handles enormous numbers! Millions, billions, trillions are to it a mere bagatelle. But think of the havoc which its calculations make of our idea of the past! "Hoary antiquity"—departed empires looming with grandeur through the dim and spectral waste of years—become things of yesterday. As if this were not enough, Professor Barnard, of the Lick Observatory, who has been engaged in photographing in detail the Milky Way, heaps Ossa upon Pelion in his calculations. When the plates are finished, which will be some three years hence, he expects that the facts revealed by them will revolutionise the old conceptions of this phenomenon—in short, make all the old estimates of the stars it contains, stupendous as was their number, "hide their diminished heads!" Twenty millions is the estimate of the text books, but Professor Barnard believes that the camera will record the presence of at least 500,000,000, with the certainty that there must be a still larger number which are not visible. "Visions of glory, spare my aching sight!"

Anglo-American Times.

* * *

Sever the living here with the living hereafter, and man's longest being on earth is little more in importance than the flutter of a leaf, his death no more than the falling of a blossom. But fasten on

the Infinite and the Eternal to our present existence and everything in life becomes mighty, momentous, solemn.—*George Eliot.*

* *

We can not well understand the theosophical doctrine which states that there is such a thing as the annihilation of a *Jiva* under exceptional circumstances. If *Jiva* be nothing else than the upādhi-enclosed Bramh the theory of the annihilation of *Jiva* is absurd. If by annihilation, the annihilation of upādhi is meant then the destruction of upādhi will make the *Jiva* one with Bramh. There can happen no such thing as the annihilation of *Jiva*. What is *Jiva*? It is simply the eternal Chaitanya tinged with the attributes of Prakriti. The annihilation of *Jiva* means the annihilation of pure Chaitanya (Bramh) which is impossible.

* *

Swapna, Jāgrata, and Susupti are the three states of consciousness known to the ordinary man. The first thing which a lover of Moksha should learn with regard to the above states is that there remains something unchangeable amidst the neverceasing change of the three states. Now, the change above referred to belongs to the upādhis or *Shariras*; ātmā is simply the witness of these changes. With regard to the waking and dreaming states we know full well that our ātmā is the witness the states. Whether the ātmā witnesses the state of deep sleep is not clear to many in spite of the assertion of the Shāstras.

* *

The doubt above referred to arises simply from complete ignorance of the nature of ātmā. Ātmā is *Nirguna* consciousness, i. e., pure consciousness without attributes. In its pure state it is like a mirror before

which there is neither light, darkness, nor any other form. Now, if we bring any colour before the mirror it will appear to be of that particular color. The mirror will appear blue if the blue sky be presented before it. In the same way the Nirguna átmá appears Saguna whenever it becomes the passive witness of the changes of the upádhis. The state of dreamless sleep belongs to the upádhis, when the upádhis become relatively unconscious so to speak; and, therefore, átmá becomes for the time being tinged with unconsciousness, i. e., appears to be unconscious. Similarly it appears to be tinged with the affections of the two other states, viz., Svapna and Jágrata. The changes of the upádhis do not produce in átmá any real modification but simply an appearance similar to that of the 'false snake' in a rope or to that of a mirage in a sandy desert. This appearance is felt as 'Aham'—I. It is this 'Aham' which appears to suffer, not the Nirguná átmá which is the eternal Satchidánanda. Can the appearance of the false snake in a rope affect the real rope?

* *

Prakriti is simply the attribute of the substance called átmá. These

attributes produce in átmá (the substance) the veil of mirage-like Ahamkár. Prakriti is no substance, the only substance is átmá, and átmá is non-dual, without a second. In the state of deep sleep an expanded form of Aham remains, while in the other two states the Aham becomes more vivid.

* *

From the present issue we have much increased the *matter* of the 'Light of the East' by making two columns and reducing the space between the lines. It is nearly one half of its former size. We hope that the Hindu public will continue to support this purely Hindu movement:

* *

The following method of transliteration will be adopted in future in this magazine. The twelve vowels will be represented by A, A', I, I', U, U', Ri, Li, E, Ai, O and Au, respectively. The consonants will be represented by K, Kh, G, Gh, N, Ch, Chh, J, Jh, N', T, Th, D, Dh, N, T, Th, P, Ph, N, P, Ph, B, Bh, M, Y, R, L, B, S', Sh, S, H. The nasal Anusvára (.) is rendered simply by the letter *m*. The Visarga (:) is transliterated by a simple *h*.

Experiments in Telepathy.

THE following experiments were conducted by a well-known physician of this City and his wife. Both were somewhat interested, in the subject and, upon the latter leaving for a visit in the country, it was arranged that at a certain time of each day ten minutes should be devoted to an attempt to communicate telepathically, each alternating as transmitter and receiver.

The notes, carefully written down, while separated nearly a hundred miles, speak for themselves. They also make it apparent that the physician accomplished something more than mere telepathy. In receiving supposed messages, he several times got accurate information of things which the wife had no idea she was imparting and in one or two instances actually foresaw occurrences

which could not possibly have been known to his transmitter. This shows how intimately our psychic senses blend one with the other, and how hard it is for an untrained person to distinguish just what

psychic faculty is active. The phenomena recorded are common-place in their character; the interest lies in their truthfulness and the scientific accuracy of their observation. The results are as follows :

May 12.—Transmitter, Mrs. S.
Arrived safely. Pleasant trip. B. feels fairly well. We have a nice place in an old-fashioned house.

May 13.—Transmitter, Dr. S.
Theresa B. and her mother were here yesterday. Also Clara and Emma. Business somewhat dull. W.'s house burned yesterday.

May 14.—Nothing sent.

May 15.—Transmitter, Dr. S.
E. and R. went to park. Mrs. A. is angry. S. paid his bill.

May 16.—Transmitter, Mrs. S.
Paid a visit to K.'s. B feels quite well.

May 17.—Transmitter, Dr. S.
Nothing sent; business prevented.

May 18.—Transmitter, Mrs. S.
B. does not feel well at all. Went for medicine.

May 19.—Transmitter Dr. S.
Case of D. will come off in the courts 29th. Business still quiet. Played whist.

May 20.—Transmitter, Mrs. S.
My clothes and shoes are all torn. I have poison oak on my arms. Hope it will not be bad.

May 21.—Appointment forgotten

May 22.—Transmitter, Mrs. S.
Visited springs.—Very warm all day. I have a sick headache.

May 23.—Transmitter, Dr. S.
Up all night. Very tired. Nothing new.

May 12.—Received.
Had a good trip. B. slept well. House squarely built and plain; porch surrounded by trees; not fronting the road; rooms very sunny. [All accurate. What follows was seen clairvoyantly, apparently.—Ed.] Landlady wears sun-bonnet with jacket of same. Little boy three years old. [Boy expected, but did not arrive until next day. The description accurate.] Fire in north east. [Fire occurred next night.]

May 13.—Received.
I think Theresa B. was there or is coming. Something, I can't make out, about business. I think it is bad.

May 14.—Forgot to keep the appointed time. [Note this.—Ed.]

May 15.—Received.
Could get nothing definite; think you collected some money.

May 16.—Received.
You took a long walk. I see a young man with a revolver in his hand. [A young man shot a dog in the garden that day.]

May 17.—Received.
Could get nothing at all. Think you were out.

May 18.—Received.
See a lot of wine casks and demijohns. Something about curtains. Mrs. S. visited a large wine cellar on the 17th. The curtains in her room annoyed her very much. But nothing about either was consciously sent.]

May 19.—Received.
Think you had^d rain. You seem dissatisfied. You are telling me something about D., I am sure. [It did rain, but the fact was not consciously sent.]

May 20.—Received.
You went out riding. I see you holding a shoe in your hand. You have poison oak on your right arm. B. is better. You want me to mail you the *Bulletin and Chronicle*. [Mrs. S. did ride out to some sulphur springs. Poison oak was on right arm only. B. gained three pounds. She was hoping for the *Bulletin* supplement only.]

May 21.—Not at home; did not sit to receive.

May 22.—Received.
It must be warm; I see you fanning yourself, you were riding; on a donkey, I think. [She rode in a carriage but saw a donkey on her trip which amused her very much.]

May 23.—Received.
You are looking very cross and tired.

May 24.—Transmitter, Mrs. S.
Sent nothing.

May 25.—Transmitter, Dr. S.
I have a bad sore throat. I am going to Drs. F. & S. (dentists) to give ether. It is a windy day.

Mrs. S. was somewhat doubtful about the success or even possibility of such experiments succeeding, and was fairly startled upon comparing memoranda on her return home. B. is their child, for whose benefit the trip was taken. The doctor had

May 24.—Received.
I see a big church-like building—brick. [Mrs. S. went the evening previous to a church entertainment. The description correct. Not sent consciously.]

May 25th.—Received.
You have unpleasant weather. You are trying to tell me something about Dr. F. and his partner, Dr. S., but I can't make it out.

never been in that part of the country, and so could not have seen the house and church he so accurately described. The experiments throw much light on psychic faculties other than mere telepathy.

The Pacific Theosophist.

The Vedanta System.

(*Samādhi*).

SAMĀDHI (temporary absorption in the Divine Essence) has various stages. Complete absorption is only possible for the being whose *Karma* after bearing fruit is exhausted and who has not generated fresh *Karma*. Such a being is called *Jivunmukta* in the Hindu Shāstras. The *Jivunmukta* attains the highest stage of *Samādhi* during *yoga*. His ordinary consciousness is the fourth state of consciousness, called the *Turja* state. The *yogi* whose mind is tiuged with *Karma* however slight, can only reach the lower and the intermediate states of *Samādhi*. In this chapter we are concerned with the highest state of *Samādhi*. In *Samādhi* the egoism (sense of "I") of the *yogi* melts away and becomes *pure* intelligence,—intelligence beyond the duality of the perceiver and the perceived. For the time being the *yogi*, becomes self-luminous Bliss.

From his stand-point the knower and the known mingle into one and become intelligence *per se*. Time and Space vanish and in their place shines *Satchidānanda* (Existence, Thought, Bliss). This is not the annihilation of individuality but the infinite expansion of the same. Ordinary theology calls this state impersonal, rather somewhat akin to unconsciousness. The ordinary mind can conceive either the *impersonal* or its alternative *personal*. Herbert Spencer unconsciously touches the state of *Samādhi* in his First Principles. "This which to most will seem an essentially irreligious position is an essentially religious one,—nay is the religious one, to which as already shown, all others are but approximations. In the estimate it implies of the Ultimate Cause, it does not fall short of the alternative position (*i. e.*, to think the Ultimate Cause

as personal) but exceeds it. Those who espouse this alternative position, make the erroneous assumption that the choice is between personality and something lower than personality; *whereas the choice is rather between personality and something higher*. Is it not just possible that there is a mode of Being as much transcending Intelligence and Will, as these transcend mechanical motion? It is true that we are totally unable to conceive any such higher mode of being. But this is not a reason for questioning its existence, it is rather the reverse. Have we not seen how utterly incompetent our minds are to form even an approach to a conception of that which underlies all phenomena. Is it not proved that this incompetency is the incompetency of the conditioned to grasp the unconditioned? Does it not follow that the Ultimate Cause can not in any respect be conceived by us because it is in every respect greater than can be conceived? And may we not therefore rightly refrain from assigning to it any attributes whatever, on the ground that such attributes, derived as they must be from our own natures, are not elevations but degradations?

According to Herbert Spencer God is unknowable either by 'intuition,' 'imagination,' or 'reasoning.' To this the *yogi* says, "Quite so. Only by the *Laya* (absorption) of the mind, the Ultimate Cause may be reached. Words and thoughts alike turn back from It, unable to grasp It."

Samādhi is characterised by *total suspension* of the breath and in this it differs from sleep. In dreamless sleep there is no consciousness of Time and Space; in the above point Samādhi resembles sleep. In sleep the self-luminosity of consciousness remains obscured; but in Samādhi the true self shines by its own light. To be more clear: Even in deep sleep

the mind creates some confused images without *distinct outlines*; the self becomes the seer or witness of this indistinct action of the mind. But in *Samādhi* the mind ceases for the time being to work *at all*, and, therefore, the self does not become the witness of even the latent activity of the mind and so shines, by its own light. To illustrate this by an example from the physical plane: If you place before the looking glass any object whatever the glass becomes the witness of that object in as much as that object is reflected in it; the image of external objects impairs the purity of the looking-glass. If all objects be removed, the glass will not be the witness of any image and will shine by its own light. Put the self or *Ātma* of man in place of the looking glass and put *mind* in place of the object whose image is reflected therein. Here as in the above case the absence of the activity of the mind can only allow the self or *Ātma* to shine by its own light. Whenever *Ātma* ceases to be the witness of even the slightest activity of the mind it becomes conscious of its own true nature and acquires what is called *Ātma Gnán* or *Brahm Gnán*.

Samādhi is "the peace of God, which passeth all understanding." It is absolute Bliss beyond the duality of subject and object. It is Nirvāna, the extinction of *mind*. It is immortality, *Amrita*, Bliss without change. It is the annihilation of ignorance, the false knowledge of self. It is the final cessation of sorrow, the complete absence of thirst, the supreme peace that knows no waking. It is the vanishing point of the three fires of lust, hatred, and delusion. It is neither activity nor rest in our sense of the term. It is the complete oblivion of all the sorrows and agony which go to make up the physical man. It is the *absorption* and the *extinc-*

tion of the unsubstantial mind. Samādhi is the absence of want, pain, thirst, and ignorance. It is, the Absolute Existence, *Satchidānanda*.

Samādhi is brought about by the complete *Layam* (absorption) of the mind. The *absence of all thought* is equivalent to the *Laya* state. It is extremely difficult to induce this state of mind at once. The *Yogi* is at first directed to place before his mind a single image and to concentrate his attention on it. When concentration reaches its highest point, thought comes to an end and the mind attains the *Laya* state. This is Samādhi.

It would not be out of place here to throw some hints on the process of *concentration* without which it is impossible to attain the Samādhi state. Concentration (*Dhyāna*) is the very essence of *yoga*. Without it *Mukti* is ever unattainable. *Dhyān* and *Dharanā* are the two well-known stages of concentration. *Dhyān* is a stage superior to *Dharanā* and Samādhi is the crowning point of *Dhyān*. (Cp. Patanjali *Bibhuti Pāda* Slokas 1, 2, 3). Concentration is as necessary to the growth and evolution of our mind as food is necessary to those of the

physical body. Very little progress towards Samādhi can be achieved without regular and persistent concentration. Concentration is the bridge through which the *Jiva* passes in order to mingle with *Brahm*. Without concentration, work and purity alone can not lead us to final emancipation. By means of concentration the mind must be trained to fix itself on a single point for any desired time; this *one-pointedness* of the mind is termed concentration. Intense concentration produces *Kumbhaka* or the total suspension of the breath. This is known as *Kevala Kumbhaka*. When the *Kevala Kumbhaka* is induced by concentration, the *Jiva* rises above matter and lives a conscious life out of the body and enjoys a glorious spiritual existence which lies beyond the portal of death.

At the time of concentration every thought must be driven out of the physical brain and the functions of the intellect should be suspended. The body should be as steady as a rock and the object of devotion should be made the focus of concentration in which all sense of physical existence will be lost.

(To be continued.)

Daiva and Purushakar.

(Concluded.)

WE see in every day life that some are born with some good qualities; others are born with block heads. Some are born blind or sickly, others handsome and strongly built. Some are born of poor parents and die poor, others are born of rich parents and enjoy plenty all their lives and so on. We all know that as chance or accident can never

happen in the immutable Divine Law in Nature, there must be some positive cause for all these differences; and hence it can be easily inferred that Divine Justice has placed some to suffer and others to enjoy in this life for their past good or bad Karmas. In the Sāṅkhya and Nyāya philosophy we find—
“Aptopadesa subda.”

The instruction of the Aptas is authority. Now Apta means one who knows things as they are and who is ever truthful, therefore the declaration of such a man is to be relied upon. When we find the Aptas say that soul transmigrates from one body to another we should believe their words as authority. The great Rishē Batsāyana in speaking of Aptas says—that the Aptas are those that have attained the pure Jñānam and know things which we cannot perceive by our common intellect and senses : so to get a right comprehension of things that we cannot easily perceive at present or know by experience, we must rely upon the truthful words of the Aptas who have personally experienced everything. In the Gita we find the following verses :—

“Bāsāni jīrnāni jathā bīhāya, nabāni gri-
hñātī naroparāni
Tathā sarīrāni bīhāya jīrnānyanyāni sanjāti
nabāni dehī.”

Gita, Ch. II., 22.

“Natwebāhan jātu nāsam natwam nama
janādhipā,
Nachaiḥ na bhabisyāma sarbe baya mata
param.
Dehinosmin jathā dehe koumāran joubanam
jarā
Tathā dehāntara prapti dhīrastatra na
mujhyati.”

Gita Ch. II. 12, 13.

Prapya punyakritān lokan, usitwā saswatī
samā,
Suchinām śrīmatām gehe jogabhrasta abhi-
jāyate.
Athabā jogināmēva kule bhabati dhimatām,
Etadddhi durlavātaram loke janma judi-
drisam.”

Gita Ch. VI, 41 42.

As a man throweth away worn out garments, and putteth on new ones even so the soul having quitted its old mortal frames entereth into others which are new.*

I myself never was not, nor thou, nor all the princes of the earth ; nor shall we even hereafter cease to be. As the soul in this mortal frame findeth infancy, youth, and old age ; so in course of time, it secures another body. The enlightened are

therefore not the least affected by the death or assumption of a new body by soul.

A man whose devotions have been broken off by death having enjoyed for an immensity of years the rewards of his virtues in the regions above, at length is born again in some holy and respectable family or in the house of a yogi.—Gita. Some people say that men are born with deformities owing to the faults of their parents and not owing to their own past few Karmas. May I ask these persons why they are so placed as to be born of such infirm and bad parents and not of stout and healthy ones ?

We see that even twin brothers when placed under the care of the same instructor shew signs of merit and demerit in their intellectual capacities ; for we find that one is endowed with good qualities and can learn more with little effort whereas the other with considerable efforts can not compete with his brother. I think that no rational explanation save that of the Sanskāra of the previous birth can satisfy the enquirer.

Some of us know that in Germany a boy of ten can play on any musical instrument better than any other musicians of Germany.

Then again we see that a child begins to suck as soon as it is born, because it gained the knowledge of it in its previous life. If there had been no rebirths men could not suffer or enjoy for their Kryamān karmas, for we often see that good deeds are not always rewarded in this life. I hope the above clearly proves beyond the possibility of a doubt that the soul transmigrates according to the Karmas of his previous life or lives. Now to the qualities and power of the Karmas of the present and past lives.

In the Nyāya philosophy it is expressly affirmed that the Jīva is free to act in any way that lies in its

power, but the effect of his Karmas lies on Divine Justice. Moreover it is written that no effect takes place unless there is Karina, as its cause.

Now *Daiva* means the Karmic effect that lies in Power Divine or which we receive from Divine Justice. One must reap as he soweth, so *Jiva* gets his Sanskara, Buddhi and other qualities according to the Karmas of his previous birth or births. The body and the inclinations or the innate desires to do good or bad Karmas is the effect of the *Prarubdha*. The effect generally remains up to death. I use the term generally for the reason that a real Yogi or a *Jivanmukta* can prolong his life if required. One should not rest content upon *Daiva* or *Destiny* as destiny is nothing more than the effects of the Karmas of our previous births. If we act in the right direction we can lessen, extinguish, or add to the force of the *Prarubdha* for the benefit of our own selves. Any effect produced is the resultant of destiny and self-exertion. It sometimes happens that a man with little exertion can accomplish a good deal whereas another with the greatest amount of exertion can accomplish but little; here *Daiva* helps or stands in the way of success respectively. An energy is never lost; if it is properly directed it can advantageously be made use of in subduing our Sanskaras and eventually in attaining Mukti. Generally it takes several births as in the *Gîtâ* we find :—

“Anek junma sunsidha stato jâti parâm gatiṁ.”

The Yogi labouring with all his might is purified of his offences and after many births is made perfect and at length goeth to the supreme abode. The length of time required for Moksha is according to the Sanskâr and circumstances in which one

is placed and the manner of exertion made. Patanjali says :—

“Tibrasumbegânâmsunna.”

Pâda I. Sloka 21.

The attainment of Samadhi is proximate for the ardently impetuous, in other words, for those that ardently and energetically exert, the attainment of meditation or Samâdhi is quick.

* Some are of opinion that whatever we do we are forced to do according to the Sanskâra as inherited from our previous birth which is also the result of one preceding it and so on. Man then virtually becomes a tool in the hands of successive *Prarubdhas* or Sanskâras and thus, the theory of *free-will* falls to the ground. Then the man who is good or bad will remain in that condition for ever. But such is not the case. I don't mean to say that *Prarubdha* has got no hands in the present Karma of the Jivas, for a man often does things out of inclination to do them. I only mean to say that a man by his individual exertions can help or check a good or bad inclination. I said before that anything done in this life is resultant of *Daiva* and *Prarubdha*; when individual exertion intervenes in *Daiva* and acts in a different direction the weaker yields to the stronger, though the stronger is made weaker by counter action. Continued repeated exertions take the most prominent part in the life of man as they ultimately get the ascendancy. It is for this reason the Aryan authors style *Purushakâra* the more powerful of the two. They say that *Prarubdha* seldom takes effect without the aid of *Purushakar*. I hope the following quotations will help us a good deal in arriving at the proper conclusion. In the *Sukraneety* we find the following verses :—

Prâk karma bhogârhâ buddhi sanjayate
nirânâi,

Pápa karmáni punyobá kartum saktó na
chínayutha.
Budhivutpádyate tadrík karmafalodaya,
Saháyastádrísá eba jádrisi bhabitabyatá.
Prák karma basata sarbam bhabatyebeti
nischitam,
Tadopa desá byarthá suh kárjyákarjya pra-
bodhiká.
Dhimanto banda charitá manyante pourusam
mahat
Asaktá pourusam kartum klibá daiba mu-
pásate
Badantihaiba kriyayá jáyate pourusam
nrinám,
Sasneha barti dipasya rakhyá bātāt pra-
jatnata.
Abasyambhábibhábánám pratikáronache-
jadi.
Dustanam khapanam sreys jabadbuddhi
balodayam.
Sukra Nitec, Ch. I, 45 to 49 and 53, 54.

The Buddhi (reasoning power) of a man is so moulded as to be conducive to the enjoyment of the fruits of deeds done in previous life, for whether in vicious or virtuous acts no one is able to do otherwise. The Buddhi becomes so as to be adopted to the fruits of previous Karmas etc., and the attending circumstances are so as to inevitably give effect to the destiny. If it is certain that everything is due to previous Karma then the instructions as to the rightness or otherwise of anything are all in vain. Men of sound reasoning and of pure life say that the idle who cannot exert, resign themselves to fate. Indeed every thing is due to either of the two viz., fate or preordination (previous Karmas) and self-exertion or the action done in this life. Some say Purushārtha is generated by the actions done in this life, even as a lamp with oil and wick is protected with proper case against high winds. If there be no remedy against what is inevitable, then it will be right to let mischief have its own course, reason and power notwithstanding.

Then again in the Mahābharat we find the following:—

“Jádrisam bapate bijam khestra másádyá
karsaka
Sukrite, duskrite bápi tádrisam lavato
falam.

Jathá bijam biná khetramaptam bhabati
nisfalám,
Tatáh purusakárena biná daibam ná sidhati.
Subhena karmáná soukhyam dukham pá-
pena karmáná,
Kritam phalati sarbatra ná kritam bhujyate
kwachit,
Kriti sarbatra labhate pratisthám bhágya
sanjuktám.
Akriti labhate bhrasta khate khárábaseba-
nam.
Tapasyá rupa soubhágnyam ratnání bibidhá-
nícha,
Prápyate karmáná sarbam ná daibát akritát-
maná.
Sanchait karmaphalam nasyát sarbamebhá
phalam bhabet,
Lako daibam samálakya udásinobhabennatu.
Akritwá mánusam karma jo daibamanu-
bartate
Brithá srámyati samprápya patim klibami-
bánganá.
Na tathá mánuse loke bhayamasti subhá-
subhe,
Jathá tridasa lokehi bhayamanyena jáyate.
Krita purusakárustu daibamebánumbartate
Nadaibamakrite kinchit kasyachit dátumar-
hati.”

Mahābhārata Annusāsana-parba.

A man reaps the fruits of good or bad actions even as a cultivator reaps the crops of what he sows in the fields. As it is fruitless to sow seed in any place other than the proper field, so *Daiva* cannot accomplish anything without the aid of Purushakār. Happiness and sorrow are the results of good and bad Karmas respectively. The fruit of our Karma always follows it; we can never expect to get the fruit of a Karma unless we undertake to do it. The clever man by his self-exertion attains fame and fortune everywhere, whereas an idle man suffers degradation and loses everything just as a bleeding wound is made worse by the application of caustic Alkalies; by the aid of Tapasyah or powerful individual exertions a man attains health, wealth and fortune. Those that rely upon *Daiva* do not get any of them. If there had been no consequence or fruit of human exertion or if it had been useless to work then all men relying upon *Daiva* would have remained indifferent or inactive. The man that leaves everything to fate and does not work in the right

direction vainly tries to get anything, even as no woman can bear child with a barren husband. There is no such harm or injury done to us by the effects of Daiva in this life, as it is by the non-performance of Purushakār which leads to greater misfortunes in our next; and when fate or Daiva is against us it can give us pain in this life only, but we shall be put to greater inconvenience if we do not exert at present as the whole of future is lying before us. We see that individual exertions often follow the footsteps of or rather helps the Daiva in the performance of some work, while *Daiva* can seldom play any part in our life alone without the aid of Purushārtha. In the 198 Chapter of the Matsya Purāna it is written that Daiva is nothing more than the effect of the Karmas of our previous birth. Therefore the Pundits value Purushakār more than Daiva. Men of good habit and those that are ready to do good deeds should destroy their adverse fate by means of self-exertion. I stated above that *Daiva* seldom acts without the aid of Purushakār. If this holds good in all cases how is it that it sometimes happens that men get the reward of their past Karmas without any sort of Purushakār? I must say that the first is a general rule but in special cases as exceptions we find that a man's Daiva is so powerful that it does not wait to produce an effect for any sort of Purushakār. In the Matsya Purāna it is written "O Manu, thou best of men, the very few whose Karmas are of a Satwick or spiritual nature get the rewards of their Karmas without any effort or Purushakār. He whose past Karmas are of a Rājāsik (relating to passion and which is mixed with good and bad) character gets the fruit of his Karmas by means of Purushakār. He whose Karmas are of a Tāmasik (affected with bad passion and ignorance)

nature gets small reward with great exertion.

It sometimes happens that a man leading a very bad life enjoys worldly prosperity up to his death. Here (though he may not enjoy real happiness and peace of mind) his *Prarūbha* is so powerful that the effect of *Kryamāna* can not commence before his death; but that is no reason why he would escape punishment; he shall have surely to suffer in his next life. I said before that there is no such thing as accident in nature, for everything happens in proper time or in its ordinary course. As necessary ploughing, sufficient rain, and proper time are required for a good crop so Daiva, Purushakār and time are also required for a good effect. Sometimes the effect of bad Karma or Karmas leads the Jiva to go through several minor births before he is again allowed to enter the human frame. The Jiva in his minor births is not responsible for his doing, it is only when he is born as a man that his responsibility begins. If Daiva were all in all then Vyāsh, Bashistha, Patanjali and other authors who treat of Moksha would never have advised us to practise certain methods for the attainment of Mukti. We know that disease, hunger, pain etc., are the results of the bad Karmas of past life but they can be prevented by the exercise of certain methods prescribed by the authors.

In Patanjali *darshana* we find—

Disease, Langour, Doubt, Carelessness, Idleness, Worldly-mindedness, mistaken notions, unattainment of any stage of abstraction, want of fixedness of purpose—these causing destruction are the obstacles of Samādhi.

Pain, Distress, unsteadiness of posture, inspiration and expiration are also the causes of destruction. (Patanjali Chap. I. Sūtras 30 and 31). For the prevention of all these

Daivic effects Patanjali advises to try to fix our mind on one particular subject. The cheerfulness of the thinking principle is attained through friendliness, compassion, complacency, indifference in regard to happiness and misery, virtue and vice, and other methods of Astanga Yoga. Now the above clearly proves that Purushakār or individual exertion is powerful enough if properly directed to subdue the evil effects of Dāiva.

Now let us recapitulate what we have said—

The different states of existences rich and poor, happy and unhappy, high and low, learned and ignorant, etc., prove that they are the results of good and bad actions of previous lives or else there would have been injustice charged against Justice Divine.

The soul is eternal, it has neither beginning nor end. The influence of the previous material frame revives with the soul. If there had been but one birth then there would not have been any diversity in the life of men; but as we find men and animals are of diverse tempers and dispositions; this proves a state prior to their birth.

That *Daiva* is nothing more than the effect of the Karmas of our previous birth or births. The body and the strong inclinations are the immediate effects of Prarubha.

Man has got within him an inner sense known by conscience, by which he can distinguish good from bad.

This conscience remains with him all along, though very often it becomes ineffectual to a certain degree by the effects of his bad Karmas, for "conscience has right but no might." It is by means of this conscience that he can discover his mistakes and then tries to correct them.

Jaimini in his *Purva mimansa* says—

"Chodanālukhnothodurmah."

That which our conscience bids us to do is *Dharma*. According to our Aryan Shastras the highest authority is the Veda, next it are the Dharma Shāstras; the deeds or the words of the Aptas are reckoned as the third authority and next to it is what our conscience bids us to do. If our conscience bids us to do anything that is not in full accord with the teachings of the other three, we should not do it; but in the majority of cases we find that it strikes right.

There is a state in the life of a man where the force of *Daiva* ends and that of *Purushakār* begins. *Purushakār* means the exertion of will-power by thoughts, words or deeds done in this life. In the three varieties of work the mind or rather the will is the prime mover. The repeated effort of our will in removing the obstacles that are set in our path, ultimately gets the ascendancy and by this means only can we steadily advance in our evolutionary progress.

The *Jiva* is at liberty to do anything that lies in its power but the effect of his work lies in the hands of Justice Divine. Now so long as he is environed with *Abydya*, his free-will also is unconsciously guided by that great agent, I mean ignorance, to a great extent and hence his birth and rebirths. It is for this reason the Aryan authors say that *Abydya* and self-fish acts are not antagonistical, they rather help each other. It is by true wisdom or *Jñānum* that *Abydaya* can be dispelled. When the *Jiva* attains *Jñānum* his free-will is not destroyed as it is considered by some but it simply acts in harmony with true wisdom; just as a man of pure *Sattwik* habits seldom does a bad Karma not because he could not do but that he does not like to do it. By attaining *Jñānum* the will of a man becomes so that it

likes to do good works only and hates the bad ones.

Purushakār is more powerful than Daiva, for we can subdue our bad Daivic effects by means of right Purushakar. We can attain Moksha if we like so; every man ought to work in the right direction and should not leave everything to fate.

In conclusion I quote a sloka from Yoga Bashista which runs as follows—

Bhābisyam nanusandhatte natitam chintayatyasau,
Bartamāna nimasantu hasannebābhibartate.

Yoga Bashista, Ch. 19. Sloka 63.

It is said of Maharshee Janaka that he never thought anything either of the past or of the future. He

used to spend his present time in good deeds with a smiling face i. e., a cheerful heart.

SHUNKER NATH PUNDIT.

NOTE.—We can not refrain from quoting a couple of stanzas about “Free-will and Fate” which most vividly present in a few lines the whole doctrine of Karma :

Two fold is the life we live in—Fate and Will together run :

• Two wheels bear life's chariot onward Will it move on only one ?

Look ! the clay dries into iron, but the Potter moulds the clay :

Destiny today is master, man was master Yesterday.

Hitopadesha, ARNOLD,
Ed., Light.

The Mahatmas.

IN a secluded spot amidst the silence and snows of the Himālayas surrounded by the blue depths of the infinite space, live a mysterious band of beings whose existence is not even suspected by the world outside. This mysterious band is composed of human beings whose *Karma* is at an end. When the most advanced of these great beings pass into Nirvāna, the places made vacant by their exit are filled up from the rank of the Jivumuktas and the places of the latter from the ranks of those human beings whose *Karma* has been fully exhausted. Roughly divided these beings are composed of what are termed in the Shāstras *Jivumuktas* and *Bideha Muktas*. About ninety-nine per cent of these beings are at present recruited from the Aryan Hindus, the most spiritually advanced people of the

earth. The first of these two classes of beings viz., the Bideha Muktas have no physical body; they live in their Sukhsma Sarira. Properly speaking they are the inhabitants of the universe and it is from their close connection with the Jivumuktas that they may be said to inhabit the Himalayan retreat. These Jivumuktas are not subject to births and deaths in our sense of the term in as much as they are free from *Karma*. Their whole effort is directed to draw after them as many spiritually-minded souls as possible before they finally merge themselves into the Mahāchaitanya of the universe.

Do you call them *men* ? What, then, is your definition of a man ? Man may be defined as the slave of his past *Karma* and subject to the incessant changes of the flesh. But

these Jivunmuktas are beyond the control of carnal laws and if they drop their worn out physical body from time to time, they simply do it like an old garment in order to wear a new one; not speak of the *Bideha Muktas* who can merge into the Satchidánanda by a mere exercise of their will. The state of consciousness of the Jivunmuktas is superior to even the *Devas* themselves, and in the *Yoga Bāshistha* no distinction is made whatever between the *Bideha Muktas* and Vishnu himself.

There are many persons in India who are the direct initiated disciples of these beings. Generally they visit their disciples in their Sukhma Sarira and impart to them instructions regarding *Yoga*. In some cases the house-holders are made to practise Raj-yoga for two or three successive births and when their *Karma* becomes exhausted they become inmates of the Himālayan *āsrums*. There they try to attain the *Bideha Mukta* state, the very threshold of Nirvāna. Mahātma K. H. who had direct connection with Madame Blavatsky during her life-time, is a Jivunmukta of the highest type. But since the death of Madame Blavatsky, K. H. has cut off his direct connection with the Theosophical movement. The picture of K. H. as drawn by the theosophists is too meagre. This Mahātma left his *Karma Deha* at the time of Jesus Christ. Some of the Theosophists have thought it proper to represent him to have been a student of an English university. What can be more absurd? Just picture to yourself the figure of Mahatma K. H. moving through the crowd of a London Street with his hat and coat on in order to enter an English College! How far is this picture removed from the Hindu idea of a Mahātma? By what process the beef-eating, Europeanised, boy K. H., was metamorphosed into a Mahātma of a very high order we cannot con-

ceive. All this was done to explain the mastery over English which the letters of K. H. betray in every line. But the above fact could have been explained by a more rational process. According to our Shāstras a Mahātma can remember every item of knowledge of any of his former births as well as the languages in which he used to speak in various births. He can also utilise at will the experience of other men.

Mr. Sinnett in the last Chapter of Esoteric Buddhism states that even the Dhyān Chohans themselves pass into higher conditions in other planetary chains. It must be admitted by every one acquainted with the Hindu Shāstras that no one can become even a Jivunmukta without *Bramh Gnān*; it is also stated in no less an authoritative work than *Yoga Bāshista* that the severance of his connection with the physical body makes the Jivunmukta pass into the *Bideha Mukta* state and that the *Bideha Mukta* is on the very border of Nirvāna. It is also stated in the Gītā (Ch. II. 72) that the *Sānkha Gnāni* may attain *Bramh Nirvāna* at the time of the dissolution of the physical body. From the above authorities it is clear that the knowledge of self makes one infinite and further progress is impossible. The assertion that a Dhyān Chohan or a *Bideha Mukta* passes through many planetary chains for spiritual progress has not only no basis in the Hindu Shāstras but is also against reason. It is true that *Buddha Jivas* pass through many planetary chains but this can not be true in the case of the *Muktas*. Mr. Sinnett also makes a fatal error in saying that the ultimate principle of the universe is matter animated by motion. For he says, "the one eternal imperishable thing in the universe which universal pralayas themselves pass over without destroying is that which may be regarded indifferently as space dura-

tion matter or motion, not as something having these four attributes but as something which is these four things at once, and always. And evolution takes its rise in the atomic polarity which motion engenders." I leave my readers to judge whether the above is not atheism in the strict sense of the word. To place "matter animated by motion" in place of the Satchidánanda and to represent the theory as Esoteric teaching, the teaching of Aryans Mahátmas betrays a complete ignorance of the spirit of the religions of the East.

But to return to our subject. The Mahátmas are not peculiar to our planet only. In every planet in the infinite expanse of space there are some beings who guide the spiritual evolution of the inhabitants of that planet. A sharp line of distinction should here be drawn between the *Buddha* and the *Mukta Jivas*. The *Buddha Jivas* have to undergo births and rebirths in various systems till they attain the knowledge of self. On the other hand, the *Jivan Mukta* or the *Bideha Mukta* has no possible future progress in as much as they are in possession of the knowledge of self. To understand the above clearly we should bear in mind that our *self* (*átmá*) is not capable of purification. It is already full, perfect, and *Nirvikár*. It is the mental upádhi which needs perfection. The spiritual evolution

is concerned with the mind and not with *átmá*. When the *átmá* shines through pure or *Svatwic* *Buddhi* it appears *Svatwic*; when through a *Rájasic* upádhi it appears *Rájasic*; when it shines through a *Támasic* upádhi (as in the state of deep sleep) it appears *Támasic*. The *Jivanmukta* feels his *átmá* directly and for him, therefore, there is no progress possible in as much as he has already reached the end of his journey. In the *Yoga Básiṣtha* Ram Chundra asks Bashistha the distinction between the *Jivanmukta* and the *Bideha Mukta*, but is told that there is no distinction at all in as much as both are in possession of *átma gnán*.

It is my intention to review "Esoteric Buddhism" chapter after chapter in the future issues of this journal and to point out the difference between the doctrines of the Upanishads and the current Theosophical doctrines. If necessary, the real esoteric doctrines of Hindu Mahátmas will be placed side by side with the doctrines preached by Mr. Sinnett. In the present paper I have tried to point out the difference between the view of a Mahátma as taken by Mr. Sinnett and that taken by the Hindus. Which is the more rational, I leave the reader to judge for himself. Our next paper will treat of the constitution of man:

BY A CHELA.

The Theosophy of Schopenhauer.

SCHOPENHAUER writes in 1818, in the introduction to his principal work :—

his place in life, gifted with another intellect, a new personality.

To my idea the greatest advantage which this century, still in its infancy, has over the preceding one, is that the knowledge of the Vedas has been imparted to it through the translation of the Upanishads. Indeed, I might almost presume to affirm that the influence of Sanskrit literature in Europe will equal that caused by the revival of Greek letters, which took place in the fourteenth century.

Death is, and remains for us, something negative—the ending of life. But it must also have a positive side, which however, is hidden to our sight because our intellect is totally impotent to grasp it. Thus do we understand that we lose through death, but not that which we gain through it.

In his *Parerga and Paralipomena* Schopenhauer writes :

As long as the “negation of will” has not taken place, that part of our being which death leaves intact is the root and cause of another existence, in which a new personality finds itself again, so fresh and so new, that it considers itself with wonder.

If we thoroughly understood the real nature of our innermost Being we should see how absurd, it is to desire that the individual, as such, should exist for ever. To wish for this means giving up Being itself for one of its innumerable manifestations.

That which sleep is to every human being, death is to the will, which is *das Ding an sich*, the cause of itself.

No individuality is fitted for an eternal duration. It disappears in death, but we lose nothing by this, for this individuality is only the manifestation of an entirely different being, a being that knows nothing of time, and therefore, nothing either of life and death.

Man could not bear to continue for ever the same busy life, its misery and pain, without any real gain to be gotten by it, if he retained throughout it his personality and memory. At death he abandons them both, and taking this draught of Lethe returns refreshed through that sleep of death, to take

The loss of the intellect which the will sustains at death is the Lethe without which it would remember the different apparitions of which it has already been the cause.

When we die we ought to throw off our individuality like a worn out garment, and rejoice over the new and better one which we are about to receive, after having learnt a new lesson.

This world is hell, and the men in it are, some of them, tormented souls, others demons.

Asceticism is, in reality, the soul of the New Testament, and what is asceticism if not the negation of the will to live.

My ethic shows theoretically the

metaphysical reason for justice and love of humanity, and shows also to what end these feelings, being perfected, must bring you. At the same time, it points to the negation of the will (to live) as the only way of salvation from the wickedness of the world.

Whoever through meditation has persuaded himself how necessary for our salvation trouble and pain generally are, will readily admit that we ought not to envy others their happiness, but their misfortunes.

Lucifer.

Sankara's advice to the Mumukshu.

(Concluded from page 336).

HAVING explained the nature of the 'Ego' in the foregoing passages, the Guru now takes up the 'Thou,' of the aphorism, "That Art Thou" for explanation.]

26. That consciousness which takes note of and ranks all sensations is called Thou. For its changelessness It is the All-witness and All-perceiver.

27. That is called Thou which stretches beyond and is something more than the body, the senses, the mind, the vitality and the 'Ego.' Which is not subject to any one of the six changes.

[NOTE.—The six changes to which every form of matter is subject are the following:—1. Birth, 2. Transmigration, 3. Development, 4. Consequence, 5. Reduction and 6. Death.]

28. Having thus ascertained the object to which the word Thou is

applied, think of the word Tat (That) by arguing away all appearances and entering into the inmost nature of all things, until your intellect is lost in the sea of calm.

29. What depth is inaccessible to material mutabilities, what is neither gross nor subtle, nor perceivable by the senses and above virtue and vice.

30. Whose ever-full tide of Bliss knows no ebb or flow, whose image is All-truth and All-knowledge, whose existence is felt everywhere as the underlying substance of the appearances, who is All-sufficient and full-in-self, Him the yogees call Paramátmá.

31. Know it (Tat) to be that Bramh, whom the Vedas call the All-knower, the All-disposer and the All-powerful God.

32. Know it (Tat) to be that

Brahm, whose knowledge the Srutis demonstrate by a thousand illustrations to be the root of all true science.

33. Know It (Tat) to be that Brahm, whom the Srutis demonstrate to be the everlasting Reality and the cause of the appearance—the universe.

34. Know It (Tat) to be that Brahm whom the Mukti-kāmi yogis (those wishing for Nirvāna) declare to be the object whose knowledge is indispensable for deliverance and who is to be known at all costs and risks.

35. Know It (Tat) to be that Brahm who is stated in the Vedas to have entered into all forms as the Jivātmā and whose law governs the world.

36. Know It (Tat) to be that Brahm who is stated in the Srutis to administer justice according to actions, who over-rules, and is the cause of the Jiva.

37. Having ascertained the objects to which the words That and Thou are applied, now consider the purport of the saying Tatwamasi. It is this: the objects to which these words are applied are identical.

38. The purport is not that the two objects are in any way related to each other or that the one is slightly different from the other, but that they are identical and inseparable. This is the opinion of the sages.

39. The direct cognition (realization) of this fact (the sameness of That and Thou) is accompanied by two experiences; the absence of duality and the presence of infinite Bliss. These two are the signs of real perception.

40. Thus when a full realization of the identity of these two things is accomplished, the 'Thou' loses its

seeming difference with Brahm once for all.

41. A genuine intellectual perception (as distinguished from realization) is marked by a strong sense of the absence of duality and want (which necessarily satisfies the perceiver of the One Fullness and Bliss).

42. Aphorisms like Tatwamasi establish the sameness of Jiva and Paramātmā. A clear perception of the objects to which these words (That and Thou) are applied shows their identity.

43. Over-looking the literal application and accepting the real significance of the terms That and Thou we have explained the saying Tatwamasi.

44. The substance to which we apply the word "I," and which is different in its nature from all other sensations is called Thou.

45. That is called Tat—"That" of the saying "That Art Thou," or whose form is this magic show of unreality, who is the generator of the universe and omniscience itself and the reality whose intellectual perception is not ordinarily possible. (For realization can only be accomplished by the complete suspension of the mind.)

46. Here may arise one difficulty. It may be asked how can the object which is realized every moment be identical with that of which an intellectual perception is only possible? How can the thing which always brings with it the idea of a second be identical with the Absolute? Therefore should this seeming conflict be settled by a Lakshanā.

47. A Lakshanā is the means of conciliating the conflicting premises of an argument by taking note of the essential purpose of the same.

NOTE.—The nature of a Lakshanā is as

follows;—In the saying 'This is he,' 'This' stands for the person present before us, and 'He' means the person seen before. Now as the 'person' only remains unchanged and identical if we over-look the consideration of his being seen in a past time as well as in the present, so there remains only the unbarred identical consciousness if we over-look the consideration of the direct perceivability of Thou and the intellectual perceivability of That of the aphorism *Tatwamasi*.

48. The above Lakshaná is called Bhág Lakshaná. This only and no other Lakshaná can be applied to *Tatwamasi* (That Art Thou) as in *S'oham* (I am that Bramh).

49. So long as full perception of the fact 'I am Bramh' is not accomplished follow the methods of self-knowledge beginning with *Shama* and *Srabana*.

50. When through favor of the Acharya the perception is realized

and becomes firm, relation with matter ceases.

51. The wild and unruly senses lose their strength and ferocity and become perfectly helpless; subtle or gross matter can no longer envelope him within their folds and freedom from the fetters of Karma is ensured.

52. After the exhaustion of *Pra-rabdha* (Karmas in store) when *Jivanmukti* is secured for, there remains no chance of the addition of any fresh Karma.

53. The lofty state of Vishnu is attained, which is that of the fullness of unbroken Bliss and whence no return to the kingdom of ignorance is ever more possible.

A. H. B

Stray Notes.

ACCORDING to the Rig Veda as well as according to the teaching of the Secret Doctrine there are seven earths which all together are called the earth chain. In the September Theosophist Mr. Sinnett contributes an article, viz., *Esoteric Teaching* in which he says that Mars, Mercury and four other planets invisible to telescope form our planetary chain together with our earth. The Secret Doctrine holds this view to be incorrect and says that Mars and Mercury are not included in the number and that the six companion globes of the earth are united with it in one mass, but differ from it as to class of substance. It is said that Mr. Sinnett as well as Madame Blavatsky drew this knowledge from the same *Mahátmas* and yet their statements are contradictory. The real secret is that the half-a-dozen teachings

which one or two Europeans extorted from K. H. were given very unwillingly and that the real truth about these things was kept in the back-ground. In our opinion the view of Mr. Sinnett is entirely wrong and that taken in the Secret Doctrine is true. The seven *earths* correspond to our states of consciousness; they have no objective existence whatever.

Another article—"Esoteric Hinduism" in the current number of the theosophist calls for notice. An attempt is made therein to show that under the apparent absurdities and mythologies of the Puráns and other Hindu works a mine of secret knowledge is concealed. All this is true, but we can not agree with the following remarks of the writer: "Before the advent of Theosophy, the Hindus of the present time and even the very best among

them—did not dare to regard their Mss. as likely to give them any scientific light. * * * But Eastern Science was lost and Orientalists, who tried to abstract the best available knowledge of Sanskrit from the Indian soil could not go beyond the Indians themselves." The writer should bear in mind that though there was no printed book treating of the secret doctrine, yet the hidden meaning was always used to be imparted by the Guru to his *Chelá*. No printed book can give any body *átma-gnánam* and much inquisitiveness about these phenomenal matters without a whole-souled attention to *Yoga* is likely to lead one astray. When the grand teachings of Hindu Philosophy fall on a heart made fit to receive them by the process of Shástric *purification* all desires vanish and the student stands on the threshold of Moksha; but when they fall on the Western mind prove to activity and excitement they produce endless controversy and empty talk. Long articles on Ráj Yoga and practice of the same are quite different things.

The Lucifer for August is an interesting number. The article on "Elementals" by H. P. B. though a little confused draws a good picture of the Hindu Devas and Pitris. "Gurus and Chelas" by Mr. Sturdy contains a very clear exposition of this sacred relation which binds a man to a man. The papers relating to the doctrines of Schopenhauer and Edgar Allan Poe show that these two authors have made the nearest approach to the Vedántic system of thought.

We differ from the view of Mahátmás and of the Astral Body taken in the first and third articles of the August Path. The points of

divergence will be noticed in separate articles in the Light.

In refuting our statement in the last issue of Light regarding Satchidánanda the Theosophic Thinker unconsciously supports us in the words of Madame Blavatsky. The quotation runs as follows: "Brahma (Neuter) being the unchanging, pure, free, undecaying, supreme Root, *the one true Existence*, Paramarthika and the *absolute Chit and Chaitanya* can not be a cogniser for that can have no subject of cognition." Now the meaning of the word *Sat* is *one true existence*, above referred to; H. P. B. also uses the second epithet of the phrase Satchidánanda, Viz., Chit. Even in the words of H. P. B., therefore, Parambramh is equivalent to *Sat* and *Chit*.

The difference between the Adwaitva doctrine and the doctrine of current Buddhism is immense and Sankarácarya did not fail to criticise the Buddhist doctrines in his numerous works. In the *Vasudevamanana* Vide Lucifer for October), which is recognised as a standard authority in Southern India, Parambramh is termed "Satchidánanda" and the term is fully explained therein. I earnestly request every Theosophist to read the 11th Chapter of *Vasudevamanana* published in the October number of Lucifer. Satchidánanda is not a *personal God*. It is the absolute in the strict sense of the word. It is the absolute substance of Herbert Spencer which underlies the cosmic phenomena (vide his "First Principles"). The Sanskrit word *Sat* means *substance* and as there can not be two substances, Logos (which vanishes in Mahápralya) can never be called *Sat*. Our contemporary says that no question and answer can take place with regard to Parambramh and no name can be applied to it. If so, why call

it by the name *Parambrahm*? Is not the word *Parambrahm* derived from the root "Bruh," to grow. Satchidánanda is a far more *subjective* term than *Parambrahm* in as much as the term *Sat* signifies *substance*. *Parambrahm* is Satchidánanda, says the Hindu; it is nothing,

says the Buddhist. Herein lies the difference between the current Buddhism and Hinduism. The three epithets Satchidánanda applies to one substance, just as the terms "Aqua," "Water" and "Bári," apply to the same substance.

Gleanings from Kant.

IN investigation and teaching, as well as in external life and conduct, man must *constantly* give evidence of strict conscientiousness and unremitting loyalty to DUTY.

Nothing can be more terrible than that the actions of one man should be subject to the will of another. Hence no dread can be more natural than that of servitude.

Lectures should teach, not thoughts, but *how to think*. The object of the student should not be to learn philosophy, but *how to philosophise*. A finished philosophy does not exist. The method of real philosophical instruction must be an *investigating method*.

SPACE may be defined as the Divine Omnipresence assuming the form of a phenomenon.

TIME is the eternity of the universal cause under the same form.

THE CRITIQUE OF THE REASON means the examination of the origin, extent, and limits of human knowledge.

PURE REASON is a name for Reason independent of all experience.

THE CRITIQUE OF PURE REASON subjects the pure speculative Reason to a critical scrutiny.

This scrutiny must precede all other philosophical procedures.

Every philosophy, which transcends the sphere of experience without having previously justified this

act by an examination of the faculty of knowledge, is a form of DOGMATISM.

EMPIRICISM is the philosophical limitation of knowledge to experience.

SKEPTICISM is philosophical doubt as to all knowledge transcending experience, in so far as *this doubt* is grounded on the insufficiency of all existing attempts at demonstration, and not on an examination of the human faculty of knowledge in general.

"Criticism" is the philosophy which makes all further philosophising dependent on the result of such an examination of the human faculty of knowledge in general.

The sphere of the understanding is confined to the finite and the conditioned.

REASON strives to rise *above* and *beyond* the sphere of the understanding, to the unconditioned.

REASON forms the idea of the soul, as a substance which ever endures.

REASON forms the idea of the world, as an unlimited casual series.

REASON forms the idea of God, as the *absolute* substance and union of all perfections, or as the "most perfect being."

These ideas of the soul, of the world, and of God, relate to objects which lie beyond the range of all possible experience; they have no theoretic validity.

If dogmatic metaphysicians claim a theoretic validity for these ideas, this is simply the result of a misleading logic founded on appearances.

This misleading logic is the logic of appearances or illusions, whether these arise from accident or error, or from those necessary limitations which originate in the constitution of the human intellect.

UNDERSTANDING is the faculty which by its *rules* introduces unity into phenomena.

REASON is the faculty which by its *principles* establishes unity among the rules of the understanding.

The conceptions of the Reason contain the unconditioned and transcend all the objects of experience.

These necessary conceptions of the Reason are called the IDEAS for which no corresponding real objects can be given in the sphere of the senses.

The idea of the soul as a simple substance is the subject of *Psychology*.

The idea of the universe is the subject of *Cosmology*.

The idea of a most real being, as the Ideal of the pure Reason, is the subject of *Theology*, or of the attempted proofs of the existence of God.

Rational Psychology is based solely on the consciousness which the thinking I (Ego) has of itself.

Empirical Psychology calls in the aid of our observations on the play of our thoughts and on the natural laws thence derivable.

Rational Psychology seeks to demonstrate that the soul exists as an immaterial substance, that as a simple substance it is incorruptible and that as an intellectual substance it is ever identical with itself or is one person.

Empirical Psychology has reference to phenomena only and is properly dualistic.

Rational Psychology favours neither dualism, nor spiritualism, nor materialism.

All the ends to which desire may be directed are viewed by Kant as being empirical, because they furnish sensuous and egoistic motives for the will. They are all reducible to the principle of personal happiness.

This principle of personal happiness is, according to the *immediate* testimony of our moral consciousness, directly opposed to the principle of morality.

The principle of morality is contained in the requirement:—

“Act so that the maxim of thy will can at the same time be accepted as the principle of a universal legislation.”

This fundamental law of the Practical Reason bears the form of a command, because man is not a purely rational being, and the senses are in constant active opposition to Reason. It is not a conditional command, like the maxims of prudence which are only* of hypothetical authority and which are valid only when certain ends are to be attained; but it is an unconditional and the only unconditional command called by Kant the “Categorical Imperative.” *Categorical* means absolute, positive.

Consciousness of this fundamental law is a fact of the Reason, but not an empirical one; it is the only fact of the pure Reason, which thus manifests itself in the character of an *original* law-giver.

This Command flows from the autonomy of the will.

Autonomy is the sovereignty of REASON in the sphere of morals, and it is the man's power to give law to himself; in this consists the true nature and the only possible proof of liberty.

All material (*e. i.*, seeking personal happiness) principles flow from arbitrary, unregulated choice.

Outward conformity to law is Legality, but *right* action, prompted by regard for the moral law, is MORALITY.

Our *moral dignity* depends on our moral self-determination.

Man, in his character as a *rational* being, gives law to himself as a sensuous being. In this is contained the origin of DUTY.

(*To be continued.*)

M. M. SHROFF.

Sufism.

The spirit of Sufism is best expressed in the couplet of Kuteb :

"Last night a nightingale sung his song, perched on a high cypress, when the rose, on hearing his plaintive warbling, shed tears in the garden, soft as the dews of heaven."

SUFI ECSTASY.

Motto :—"Highest nature will the capture ; "Light to light !" the instinct cries ;

And in agonizing rapture falls the moth, and bravely dies.

Think not what thou art, Believer ; think but what thou mayest become

For the World is thy deceiver, and the Light thy only home." (*Palm Leaves.*)

ABULFAZL (A. D. 1595) :

O Lord, whose secrets are for ever veiled, And whose perfection knows not a beginning !

End and beginning both are lost in thee ; No trace of them is found in thy eternal realm.

My words are lame ; my tongue, a stony tract ;

Slow wings my foot, and wide is the expanse.

Confused are my thoughts ; but this is thy best praise—

In ecstasy alone I see thee face to face !

SHEMS TEBREEZ :

What advice, O Musselmans ! I don't know myself ; I am neither Christian nor Jew, nor am I a fire-worshipper nor Musselman.

I am not from the East or West, nor am I of land or fire.

I am not from the country of Iran, nor am I from the land of Khorassan.

I am neither of water nor air, nor am I of fire or earth.

I am not of Adam or Eve, nor am I of the inhabitants of paradise.

My place is no place, my sign is without sign :

I have neither body nor soul,—what is there then ? I am the soul of my Beloved.†

When I took out my heart, the two worlds I saw as one. He is the first, He is the last, He is the manifest, He is the secret.

Except Him, and that I am Him, I do not know anything else.

O thou, Shems Tebrez, why this rapture in this world ?

Except with rapture and enthusiastic ardour, this work cannot be effected."

ECSTASY : THE HEART AS MEDIUM.

All the earth I'd wandered over, seeking still the beacon light,

Never tarried in the day time, never sought repose at night ;

Till I heard a reverend preacher all the mystery declare,

Then I looked within my bosom, and 'twas shining brightly here.

(*E. H. Palmer, Orient. Myst.*)

Who so knoweth himself, knoweth Godhead.—Thy soul is the sufficient proof of the existence of the Godhead : When by reflection thou hast penetrated to that deep within, thou shalt discover there the Universal Worker of his work.

(*D'Herbelot—Persian Paraphrases.*)

Wouldst know where I found the Supreme ? One step beyond self.—Behind the veil of self shines unseen the beauty of the Beloved.—(*Aphorism.*)

Soul of the soul ! Neither thought nor reason comprehend thy essence, and no one knows by attributes. Souls have no idea of thy being. The prophets themselves sink into the dust before thee. Although intellect exists by thee, has it ever found the path

* The soul soliloquizing. † The Deity.

of thy existence? *Thou art the interior and the exterior of the soul.*—(Attar.)

They who see God are ever rapt in ecstasy. (The Meamevi.)

ECSTASY : NATURE AS MEDIUM.

The varied pictures I have drawn on space,
Behold what fair and goodly sights they seem;
One glimpse I gave them of my glorious face,
And lo ! 'tis now the universal theme.

(E. H. Palmer Orient. Myst.)

Recognise the mark of Deity in every place, and never place the foot without its own limit. The world is the image of the Godhead.—Bustami.

RABIA LEGENDS.

—The widow *Rabia** is reported having said, "an interior wound consumes my heart; it can only be cured by communion with a friend.† I shall remain sick till the day of judgment when I shall reach my end.—

—It is told of *Rabia*, that once when requested to marry, she answered: My being has for a long time been in marital communion; hence I say that my ego is long ago lost in itself and arisen again in Him (in God); since then I am entirely in His power, yea, I am He. He, who would ask me for a bride, would ask me, not from myself, but from Him (God). *Hassan Basri* (a famous Mohamedan Theologian) asked her how she had reached this state. She answered: In this way, everything which I had found I lost again in Him (God). When questioned as to by which mode she knew Him, she made answer: O, *Hassan*, you know Him by certain methods and means, I know Him without modes and means.—

—*Ibn Chali Kan* tells about *Rabia* that she often in the middle of the night went up upon the roof and in her loneliness cried out: O, my God! Now is silenced the noise of the day, and the lover enjoys the night with the beloved, but I enjoy

myself in my loneliness with Thee; Thou art my true lover.—

It is told of her that once while journeying to Mecca on seeing the Kaaba she exclaimed: What is the Kaaba to me? I need the Lord of the Kaaba! I am so near God that I apply to myself his words: He who approaches me by an inch, him I approach by a yard. What is the Kaaba to me?—

Feri'd Eddin Attar tells about her, that she once while crossing the fields, cried out: Deep longing after God has taken possession of me! True, Thou art both earth and stone, but I yearn to behold Thee, Thyself. The high God spoke to her in her heart, without a medium: O, *Rabia*! Do you not know that once when Moses requested to see God, only a grain fell from the sun and he collapsed: Be satisfied with my name!—

—Once asked if she beheld God while worshipping Him, "Assuredly," said she, "I behold Him, for Whom I cannot see, I cannot worship."—

—Once when *Rabia* was sick three famous Theologians called upon her, namely *Hassan Basri*, *Malic Dinar*, and *Schakik Balchi*. *Hassan* said: The prayers of that man are not sincere who refuses to bear the Lord's chastisements. *Schakik* added to that: He is not sincere who does not rejoice in the Lord's chastisements. But *Rabia*, who detected selfish joy even in those words, replied: He is not sincere in his prayers, who does not, when he beholds his Lord, forget entirely that he is being chastised.—

—On one occasion *Rabia* was questioned concerning the cause of an illness and replied: I allowed myself to think on the delights of paradise, therefore my Lord has punished me.—

* Second century. † The Deity.

ACTS OF ADEPTS.*

Munsoor Halaj attained victory of the body, by incessant prayer and contemplation. He used to say "*I am the Truth.*"

The following story is told of him. He observed his sister go out frequently at night, and wondering what it meant, he resolved to watch her and see where she went. He did so and found that she went to a company of celestial spirits, who gave her of their nectar or immortal beverage. Thinking that a drop might be left in the cup after his sister had drank from it, he took hold of it and did, much against her warning, get a drop of the divine fluid. Ever afterwards he went about exclaiming "*I am the the Truth!*" This was too much for the observers of the canonical law and they sentenced him to be impaled alive. When they came to take him, he told them, that he did not fear them, they could do him no harm, and when they were putting him on the stake, he disappeared from them and appeared in a sitting posture in the air at a small distance over the stake. This was repeated several times. His spirit ascended to heaven and asked the Prophet if it be right that he should suffer. The Prophet advised him to suffer, otherwise there would be an end to formal religion. On this Munsoor Halaj's spirit descended and permitted the body to take the course of nature. When about to be impaled, he called a disciple of his, told him the secret and that his voice, "*I am the Truth*" would be heard, when they after burning him, should throw his ashes into the sea; and that the sea would rise and over-flow all the land, if they did not take his godhra† and place it on the rising waves. It so all happened.—

A Sufi poet has explained the cause of Munsoor's death, to lie in the fact, that he revealed a mystery.

Of *Shems Tebreez* the following story is told. He raised a King's only son from death by throwing his mantle over him and ordering him "*Rise by my order.*" For this he was summoned before the ecclesiastical court and sentenced to be flayed alive. When the sentence came to be executed, no knives could cut him, his body was invulnerable. It is related, that he ascended in spirit to heaven and the Prophet directed him to undergo his punishment, which he subsequently did. He directed the doctors of Law, himself, how to begin to cut the skin from his feet, or rather made the incision himself. When they had thus flayed him, he requested his own skin be given to him as the letter of the law was fulfilled, and they gave it to him. Of this he made his *Khirqeh* or derwish's habit, threw it over his shoulders, and went away,

After that the doctors of law ordered everybody to give him nothing to eat, drink, &c. He thus remained for some days without food, &c. At last he found a dead ox and cut a piece, but as no one dared give him fire, he ordered the sun to descend from the firmament and come nearer to boil his meat. The sun obeyed—but the prince and people fearing the consequence implored him to relieve their sufferings by ordering the sun to return to its station. He granted their request.

TEXTS FROM REPRESENTATIVE SUFIS.

Al-Ghazzali (Abu Hamid Muhammad ibn Ahmad Al-Ghazzali,) sur-

* The work entitled "*The Acts of the Adepts,*" by Shemsu—D—Din Ahmed, El Eflaki has been reserved for our second part: Symbols.

† A *Godhra* is the counterpane of shreds the Faqirs used to lie down upon, and throw over their shoulders.

named Hujjatu 'l-Islam ("the proof of Islam"). He was born at Tus A. D. 1058 and died A. D. 1111.—

The following are his own words: "I said to myself: the aim of my life is simply to know the truth of things; therefore I must ascertain what *knowledge* is. * * I then said to myself the only hope of acquiring incontestable convictions is by the perceptions of the senses and by necessary truths. Their evidence seemed to me to be indubitable. I soon began to examine the objects of sensation and speculation to see if they were beyond doubt and doubts crowded in upon me, that my incertitude became complete. * * I abandoned the senses, therefore, having seen all my confidence in their truth shaken. * * Perhaps, said I, there is no assurance but in the notions of reason, viz., in first principles. * * Upon this the senses replied: "What assurance have you that your confidence in reason is not of the same nature as your confidence in us? May there not be some other judge superior to reason? The non-appearance of such a judge is no proof of his non-existence. * * I came to reflect on sleep, how during sleep we give to visions, reality and consistence, and have no suspicion of their untruth. On awaking we see they were nothing but visions. What assurance have we that all we feel and see and know when we are awake does actually exist?"

Al Gazzali had now come to disbelieve and distrust the world of sense. He gave his wealth away, left Bagdad and retired into Syria, to the desert, where he spent two years in solitary struggle, combating his passions, purified his heart, and prepared for another world. *He attained freedom.* Afterwards he said: The life of man passes through three degrees. The first or infantile state is that of pure sensation;

the second is that of understanding; and the third that of reason, where the intellect perceives the necessary truths, &c. But there is a fourth state, beyond these three, in which man perceives the hidden things, that have been, and that will be and the things that escape both the senses and reason. This state is Freedom."

AL GAZZALI: ALCHEMY OF HAPPINESS.

CHAP. I. On the knowledge of the soul, and how knowledge of the soul is the key to the knowledge of God.

O seeker after the divine mysteries! Knowst thou that the door to the knowledge of God will be opened to a man first of all, when he knows his own soul, and understands the truth about his own spirit, according as it has been revealed, "he who knows himself knows his Lord also."

If you wish, O seeker of the way, to know your own soul, know that the blessed and glorious God created you of two things: the one is a visible body, and the other is a something internal, that is called spirit and heart; we do not mean the piece of flesh which is in the left side of the breast of man, for that is found in a dead body and in animals: it may be seen with the eyes, and belongs to the visible world. That heart, which is emphatically called spirit, does not belong to this world, and although it has come to this world, it has only come to leave it. It is the sovereign of the body, which is its vehicle, and all the external and internal organs of the body are its subjects. Its special attribute is to know God and to enjoy the vision of the Beauty of the Lord God.—The spirit belongs to the world of decrees. All existence is of two kinds, one is of the

world of decrees, and the other is of the world of creation. To Him belong creation and decree."

—That spirit, which has the property of knowing God is called the heart; it is not found in beasts, nor is it matter or an accident. The heart has been created with angelic qualities. It is a substance of which it is difficult to apprehend the essence. The law does not permit it to be explained with it at the outset of his journey.

—Know, O seeker after the divine mysteries! that the body is the kingdom of the heart, and that in the body there are many forces in contrariety with the heart, as God speaks in his Holy Word.

—Know, O student of wisdom! that the body, which is the kingdom of the heart, resembles a great city. The hand, the foot, the mouth and the other members resemble the people of the various trades. Desire is a standard bearer; anger is a superintendent of the city, the heart is its sovereign, and reason is the vizier. The sovereign needs the service of all the inhabitants. But desire, the standard bearer, is a liar, vain and ambitious. He is always ready to do the contrary of what reason, the vizier, commands. He strives to appropriate to himself whatever he sees in the city, which is the body. Anger, the superintendent, is rebellious and corrupt, quick and passionate. He is always ready to be enraged, to spill blood, and to blast one's reputation. If the sovereign, the heart, should invariably consult with reason, his vizier, and, when desire was transgressing, should give to wrath to have power over him (yet, without giving him full liberty, should make him angry in subjection to reason, the vizier, so that passing all bounds he should not stretch out his hand upon the kingdom), there would then be an equilibrium in the condition of the

kingdom, and all the members would perform the functions for which they were created, their service would be accepted at the mercy seat, and they would obtain eternal felicity.

The dignity of the heart is of two kinds; one is by means of knowledge, and the other through the exertion of divine power. Its dignity by means of knowledge is also of two kinds. The first is external knowledge, which everyone understand: the second kind is veiled and cannot be understood by all, and is extremely precious.

—In the second, by the power of thought, the soul passes from the abyss to the highest heaven, and from the East to the West.

The most wonderful thing of all is, that there is a window in the heart from whence it surveys the world. This is called the invisible world, the world of intelligence, or the spiritual world.

—The heart resembles a pure mirror, you must know, in this particular, that when a man falls asleep, when his senses are closed, and when the heart, free and pure from blamable affections, is confronted with the preserved tablet, then the tablet reflects upon the heart the real states and hidden forms inscribed upon it. In that state the heart sees most wonderful forms and combinations. But when the heart is not free from impurity, or when, on waking, it busies itself with things of sense, the side towards the tablet will be obscured, and it can view nothing. For, although in sleep the senses are blunted, the image-making faculty is not, but preserves the forms reflected upon the mirror of the heart.

In death, the senses are completely separated and the veil of the body is removed, the heart can contemplate the invisible world and its hidden mysteries, without a veil, just as lightning or the celestial rays impress the external eye.

—If a person calls into exercise, in perfection, holy zeal and austerities, and purifies his heart from the defilement of blamable affections, and then sits down in a retired spot abandons the use of his external senses, and occupies himself with calling out "O God! O God!" his heart will come into harmony with the invisible world, he will no longer receive notices from the material world, and nothing will be present in his heart but the exalted God. In this revelation of the invisible world, the windows of the heart are opened, and what others may have seen in a dream, he in this state sees in reality. The spirits of angels and prophets are manifested to him and he holds intercourse with them. The hidden things of the earth and heaven are uncovered to him. * * Probably the knowledge of all the prophets was obtained in this way, for it was not obtained by learning.

—When the heart is free from worldly lusts, from the animosities of society and from distractions by the senses, the vision of God is possible. And this course is adopted by the Mystics. It is also the path followed by the prophets.

—The heart of man while in the spiritual world knows its Maker and Creator; it had mingled with the angels and knows for what service it was created.

—To whomsoever this revelation has been vouchsafed, if it directs him to reform the world, to invite the nations to turn to God, and to a peculiar way of life, that person is called a prophet, and his way of life is called a law; and that influence which proceeds from him, which transcends what is ordinary, is called a *miracle*. If he has not been appointed to invite nations, but worships in accordance with the law of another, he is called a *saint*, and that which proceeds from him, which transcends what is ordinary, is called a *manifestation of grace*.

—The knowledge of God, which is the occasion of the revelation of truth, cannot be acquired without self-denial and effort. Unless a man has reached perfection and the rank of a Superior, nothing will be revealed to him, except in cases of special divine grace and merciful providence, and this occurs very rarely.

—You have now learned, O student of the divine mysteries, the dignity of the heart through knowledge.

—Now listen to the heart's dignity through divine power and the greatness of which it is capable.

When God wills it, the angels send forth the winds, cause the rain to fall, bring forth the embryo in animals, shape their forms, cause seeds to sprout in the earth and plants to grow, many legions of angels being appointed to this service. The heart of man, being created with angelic properties must also have influence and power over the material world; * * * and if the animal and ferocious qualities should not be dominant, if it should look upon a lion or tiger with "majesty" they would become weak and submissive. If it should look with kindness upon one who is sick, his infirmity might be changed to health. If it should look upon the vigorous with majesty, they might become infirm. The reality of the existence of these influences is known both by reason and experience. 787

—In whomsoever these influences are shown to have power, if he occasions misery in the exercise of this power, he is designated a sorcerer.

—The heart has dominion and control through three channels. One is through visions;—the second is through the dominion which the heart exercises over its own body;—the third source of dominion of the heart is through knowledge.—Some persons have all things

opened up to them by the will of God. This kind of knowledge is called "infused and illuminated" as God says in his Word: "we have illuminated him with our knowledge." These three specialities are all of them found in certain measure in some men, in others two of them are found, and in others, only one is found: but whenever the three are found in the same person, he belongs to the rank of prophets or of the greatest of the saints. Man cannot comprehend states of being which transcend his own nature. No person can understand any individual who belongs to a scale of rank above him.

—The path of mysticism is sought for by all men, and longed for by all classes of society, yet those who attain to the end are exceedingly rare.

—The body is but an animal to be ridden by the heart, which is its rider, while the heart's chief end is to acquire a knowledge of God.

CHAP. II. On the knowledge of God.

—In the books of former prophets it is written, "Know thine own soul, and thou shalt know thy Lord," and we have received it in a tradition, that "He who knows himself, already knows his Lord."

—Everyone in the sphere to which he attains, is still veiled with a veil. The light of the Sun is as of a twinkling star. Others see as by the light of the moon. Others are illuminated as if by the world-effluent sun. To some the invisible world is even perfectly revealed as we hear in the holy word of God: "And thus we caused Abraham to see the heaven and the earth." And hence it is that the prophet says: "There are before God seventy veils of light; if he should unveil them, the light of His countenance

would burn everything that came into His presence."

CHAP. III. On the knowledge of the world.

—Know, that this world is one stage of our life for eternity. For those who are journeying in the right way, it is the road of religion. It is a market opened in the wilderness, where those who are travelling on their way to God, may collect and prepare provisions for their journey, and depart thence to God, without sorrow or despondency.

—The world is delusive, enchanting and treacherous.

—The world will be brought to the great assembly at the last day, in the form of a woman with livid eyes, pendent lips, and deformed shape; and all the people will look upon her, and will exclaim, "what deformed and horrible person is that, whose aspect alone is severe torture to the soul." And they will be answered. "It was on her account that you were envying and hating one another, and were ready to slay one another. It was on her account that you rebelled against God, and debased yourselves to every sort of corruption." And then God will order her to be driven off to hell with her followers and her lovers.*

The Lord Jesus (upon whom be peace!) declares that the world is like the man who drinks sea water. The more he drinks, the more his internal heat increases, and unless he stops, he will destroy himself by drinking.

CHAP. IV. On the knowledge of the future world.

Know, beloved, that we cannot understand the future world, until we know what death is: and we cannot know what death is, until we know what life is: nor can we understand what life is, until we know what spirit is.

—The following is an illustration

of the duration of eternity, so far as the human mind can comprehend it. If the space between the empyreal heaven to the regions below the earth, embracing the whole universe, should be filled up with grains of mustard seed, and if a crow should make use of them as food and come but once in a thousand years and take but a single grain away, so that with the lapse of time there should not remain a single grain, still at the end that time not the amount of a grain of mustard seed would have been diminished from the duration of eternity.—

AL GAZZALI ON PRAYER.

—Prayers are of three degrees, of which the first are those that are simply spoken with the lips. Prayers are of the second kind, when with difficulty, and only by a most resolute effort, the soul is able to fix its thoughts on Divine things without being disturbed by evil imaginations; of the third kind, when one finds it difficult to *turn away* the mind from dwelling on Divine things. But it is the very marrow of prayer, when He who is invoked takes possession of the soul of the suppliant, and the soul of him who prays is absorbed into God to whom he prays, and his prayer ceasing, all consciousness of self has departed, and to such a degree, that all thought whatsoever of the praying is felt as a veil betwixt the soul and God. This state is called by the Mystics "absorption," for the reason that the man is so absorbed, that he takes no thought of his body, or of anything that happens externally, none of what occurs in his own soul, but, absent as it were from all such matters whatsoever, is first engaged in going *towards* his Lord, and finally is wholly *in* his Lord. If only the thought occurs that he is

absorbed into the Absolute, it is a blemish; for that absorption only is worthy of the name which is unconscious of itself. And these words of mine, although they will be called, as I well know, but foolish babbling by raw theologians, are yet by no means without significance. For consider, the condition of which I speak, resembles that of a person who loves any other object, as wealth, honor, or pleasure. We see such persons so carried away with their love, and others with anger, that they do not hear one who speaks to them, nor see those passing before their eyes; nay so, absorbed are they in their passion, that they do not perceive their absorption. Just so far as you turn your mind upon your absorption, you necessarily turn it away from that which is the object of it."

Again he says: "The commencement of this is the going to God, then follows the finding Him, when the "absorption" takes place. This is, at first, momentary, as the lightning swiftly glancing upon the eye. But afterwards confirmed by use, it introduces the soul into a higher world, where the most pure, essential essence meeting it, fills the soul with the image of the spiritual worlds, while the majesty of deity evolves and discovers itself."

Omar Khayyam (Ghias uddin Abul Fath Omar ibn Ibrahim Al Khayyam) was born in Khorassan "the focus of Persian culture" and is supposed to have died A. D. 1123.

He was not affiliated with any Sufi order, but large parts of his works are full of true Sufi philosophy and are recognized as such.

(To be continued.)

Path.

"That Art Thou."

Chhandogya-Upanishad.

"This so solid-seeming world, after all, is but an air-image over Me, the only reality ; and nature with its thousand-fold productions and destruction, but the reflex of our inward force, the phantasy of our dream."—*Curlyl.*

THE LIGHT OF THE EAST.

VOL II.]

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[No. 2.

Epynotes.

THE most sacred verse of twenty-four syllables which every Brahman is enjoined to recite every-day mentally is Gáyatri. From the very first moment of wearing his holy thread, the Brahman is strictly ordered by his Guru to repeat this sacred verse in the beginning, the middle, and the end of the day. When the grandest and the most magnificent phenomenon of Nature, *i. e.*, the Sun makes its appearance in the East the holy man salutes him with Gáyatri ; and so he does when the luminary shines bright in the meridian and when it goes down the horizon in unabated splendour. But thanks to the influence of Western civilization, this time-honored practice is falling into shade, and it is very rare to meet with this practice in the house of an English-educated Hindu of to-day.

* *

"I meditate upon the holy light

of the Sun who is a god, from which the whole universe has come into existence, and whose light is directing our intellectual faculties." The above is the simple rendering of the twenty-four lettered Gáyatri. By analysing the above sentence we come to the following conclusions : (1). That concealed by the physical sun, there is the spirit of the Sun, which is called the holy Sun-god. (2) That the Sun is the source not only of our spiritual but also of our intellectual life. (3). That from the Sun has come out the physical universe. In other words, the verse postulates that there is a spiritual, an intellectual, and a physical Sun. The third conclusion corroborates the view of modern science according to which the whole planetary system has come out of the Sun. According to the Hindu view the physical Sun is the body of the spiritual Sun. We may also say that according to the view of the

Rishis the physical sun *in itself* is neither hot nor cold, but is a huge electric ball whose influence is varied upon different organisms.

* *

By desiring what is perfectly good, even when we don't quite know what it is and can not do what we would, we are part of the divine power against evil; widening the skirts of light, and making the struggle with darkness narrower. *George Eliot.*

* *

In the Kathamálá—the Esop's Fables of Bengali literature—we read the story of a tiger who, discovering a lamb by the side of a streamlet, proposed to eat him up. On the lamb's asking the reason of this sudden burst of kindness, the tiger told him that he offended the tiger some four or five years ago. The lamb said that he was only two years old, how could he offend the tiger four or five years ago. "Oh" replied the tiger, "then it was not you, but your father who offended me; so the sin of your father will be visited upon you." Saying this he killed the poor thing. Similar is the argument which the Christian missionary puts forward when explaining the cause of human misery and suffering. According to him the sin of Adam and Eve is visited upon us. He does not believe in the Law of Karma and Rebirth, so he traces the root of all misery to the wrath of God, who high-seated on His throne in heaven, his eyes burning with anger, is engaged in the pleasant duty of raining down maledictions upon the whole of humanity unceasingly for an innumerable number of years for a single fault committed in the beginning of creation. Does not the code of belief of the Christian missionary need a little air and light?

* *

It is not improbable that other sentient beings have organs of sense which do not respond to some or any of the rays to which our eyes are sensitive, but are able to appreciate other vibrations to which we are blind. Such beings would practically be living in a different world to our own. Imagine, for instance what idea we should form of surrounding objects were we endowed with eyes not sensitive to the ordinary rays of light, but sensitive to the vibrations concerned in electric and magnetic phenomena. Glass and crystal would be among the most opaque of bodies. Metals would be more or less transparent and a telegraph wire through the air would look like a long narrow hole drilled through an impervious solid body. A dynamo in active work would resemble a conflagration, and would realize the dream of mediæval mystics, and become an everlasting lamp with no expenditure of energy or consumption of fuel.—*Prof. Crookes.*

* *

Every religion in order to be of service to the generality of mankind must be full of *forms*. The *Param-hansa* may do without forms but the average man can never proceed in the spiritual path without these props. The Lucifer for August has the following remarks with regard to forms. Speaking of us Lucifer says, "The editor comes to grief over his upholding of "Forms," basing his arguments on the statement that purification must *commence* with the physical body. The Rāja yoga at any rate teaches that true and lasting purification must originate in the sphere of the mind, and the *result* will be the purification of the physical body. But "Forms" are probably necessary for many people, and a Theosophist would be the last to grudge a man any of his moral props." All this is true. But why the Theosophists recommend a vege-

tarian diet and prohibit the use of intoxicating liquors if the purification of the physical body is of no importance? Why have almost all the Eastern religions recommended *fasts* on particular lunar days? Why ablution is held sacred by the saints of almost every nation? Why from times immemorial the Brahman boy is enjoined to practise *Prāṇāyāma* from the very day of his wearing the holy thread?

* *

The holy thread of the Brahman consists of three strings of thread. They represent, in the first place, the *Ira*, *Pingulā*, and the *Susumnā nādis*. In the second place they represent *Kūya Danda*, *Mano Danda* and *Bāk Danda*. The Brahman should have control over his *Kūya* (body), *Manu* (mind), and *Bāk* (speech). The holy thread ought to remind the Brahman what should be the aim of his life.

* *

Says Mr. Laing:—"The rudimentary limbs of the human embryo are exactly similar, the five fingers and toes develop in the same way, and the resemblance, after the first four week's growth, between the embryo of a man and a dog is such that it is scarcely possible to distinguish them. Even at the age of eight weeks, the embryo man is an animal with a tail, hardly to be distinguished from an embryo puppy."

* *

Hinduism contains the sublimest moral and spiritual code for the guidance of one's life. Every Hindu should reduce into practice the grand principles of his religion; for by them alone can he attain the aim of spiritual evolution. Every Hindu father should teach his child to practise the *forms* prescribed by his religion from a very tender age. The

repetition of *Gāyatri* every morning and evening in the case of a Brahman and utterance of his *Mantram* in the case of the other castes should be made compulsory. From a spiritual point of view, the English-educated Hindus of today is far inferior to those who have not received the light of the West.

* *

The following is in answer to a correspondent's query: In every *mantra* the following things are absolutely necessary:—(1) *Rishi*. (2) *Chhanda*. (3) *Debatā*. (4) *Bijum*. (5) *Sakti*. (6) *Kilakam*. (7) *Biniyoga*. The worshipper of any *mantra* must know these seven necessities which vary in each particular case. The *Rishi* is the person who first learnt the *mantra* and obtained *Siddhi* by it. The *Chhanda* is the measure. The *Rishi* being the original *Guru* of the *mantra* is conceived in the head. The *Chhanda* occupies the mouth. The *Debatā* is the deity of the *mantra* and is placed within the heart; and *Biniyoga* is the application of the *mantra*. The word *Kilakam* literally means a piece of wood or some other thing to which an animal is tied; and the word *Kilita* means *bound*. *Mantras* are said to be *Kilita* or *bound* or destitute of the power of exerting their influence so long as this *Kilaka* is not removed, *i.e.*, made *Niskilita*. Of course, the *Kilikam* is removed by mysterious *Mantrums*. *Bijum* composes the *mantra* itself, and *Sakti* is the effective power of the *Bijum*. With regard to the second question of our correspondent we should state that *Pancha Parba* is composed of *Chaturdasi*, *Amābasyā*, *Poornimā*, *Astami* and *Sankrānti*. The above five are particular *tithis* or lunar days.

* *

Recent excavations have proved that the physical body of the men

of former ages were more colossal than our own. A buried town of Spain has the following curiosities in it. "Inside the houses many skeletons have been found in different positions. The race that inhabited this country was of large stature, for the skeletons are seven feet high. Some of the heads are separated from the bodies and placed in large earthen vases; between their teeth (extremely white and well-preserved) they hold a piece of stone called "Chal-chi-vill." The preservation of this part of the body reminds one of the custom

amongst certain nations of keeping the head when they cremate the rest of the remains. The attitude of the skeletons prove that the town was destroyed by plutonic phenomena, similar to those which caused the destruction of Herculaneum, Pompeii and some Spanish towns."

* * *

Let every man make himself what the preaches to others; the well-subdued may subdue others: one's self, indeed, is hard to tame.

Dhammapáda.

Hinduism.

LOOKING behind through the vista of ages to the period when Buddhism, Christianity, and Mahomedanism were sleeping in the womb of the future, we find that at that remote time the one spark of Divine Light which illumined the ancient world was Hinduism—the religion of the Vedas. A peculiar grandeur surrounded this religion like the halo which encircles God. The Vedic Rishis did not admit that their theory about God and the universe originated from any particular individual however high. They claimed that during the highest state of Samádhi their individuality mingled for the time being with the Divine Essence and the *inspired* soul afterwards returned to give to the world the history of the spiritual message. The spiritual facts which go to constitute Hinduism were derived not from experience or from reasoning, but they were assimilated first-hand by direct communion with the Maháchatanya of the universe by the processes of Samádhi. Hence we get

three facts from a consideration of Hinduism:—(1) That it owes its name to no man; (2) That it is an inspired religion; (3) And that it is the oldest religion of the world.

Nothing can touch our heart so much as the great fact that there was a time when the world had but one religion, and when the heart-rending strife between sect and sect and between creed and creed was unknown. It may be that even at that time there were some minor religions suited to the savages and barbarians of the pre-historic age; but the broad fact can not be denied that the civilized world of that long-buried past followed the religion of the Vedas and the Upanishads. The religion of Buddha, Christ, and Mahomet was at that time a thing of the distant future. The whole of the civilized world was an oriental world in the modern sense of the term. Its poetry and its literature, its religion and its science, were tinged with oriental flavour. An oriental sun used to rise every morning over the heads of an oriental

people. At that far-off past the only religion which ruled the world and guided the highest sentiments of man was Hinduism.

The technical name by which these ancient people are designated is denoted by the term *Aryans*. In the Aryan was combined the simplicity of the child as well as the grandeur of the gods. The spiritual heads of these Aryans were men like *Suka Deva*, *Byas*, and *Bishwamitra*. They are called men in as much as they had the physical body; they resembled the Gods in their psychic powers as well as in the super-human states of their consciousness.

We have just now said that the highest representatives of the Aryans were men like *Byas* and *Suka Deva*. But certainly this does not exhaust the list of the great spiritual figures who lived and moved in ancient India. Even to-day, after the lapse of thousand of years, we have not forgotten the sacred names of *Vishma* and *Judhisthira*, of *Vashistha* and *Valmiki*, of *Parásara* and *Janaka*. The very recollection of the Hindu Aryans, beings before our mind's eye the holy figures of our ancient Rishis, who while yet in flesh, mingled their finite ego with the prime source of all life. They mingled their little "I" with the eternal Satchidánanda and in their mind reigned the calm silence and rapture of the Infinite. Such were the beings who received the grand doctrines of Hinduism from Nature Herself and afterwards embodied them in the lofty teachings of the Upanishads.

The next important point which one should notice with regard to Hinduism is its catholic character. The true Hindu never recognises any mediator between man and God. The idea of a mediator which forms the back-ground of all *Shemetic* religions is wanting in Hinduism. To

the Hindu, God is the Soul of his soul, the *Atmá* of his *atmá*.

He is nearer and dearer to him that he is to himself. He is the great searcher of all hearts, the omniscient judge of his most hidden thoughts. The true Hindu thinks that his heart is eternally encompassed by the holy Presence of the all-pervading spiritual light; and this spiritual light he tries to remember every moment of his fleeting life. The Hindu holds such an intimate communion with God even at the time of wordly business that it has been truly said that he "eats, drinks, and sleeps religiously."

The doctrine of universal benevolence is the very back-bone of Hinduism. The Hindu is enjoined to embrace every creature of God however low in the scale of evolution. The teachings of Mahomet and Christ touch humanity only; no clear injunction is therein found to treat the lower animals like our neighbours; but the *Shástras* distinctly inculcate that the life of a fly should be as much respected as that of a man. Next to the doctrine of universal benevolence Hinduism inculcates the doctrine of universal toleration. Hinduism distinctly states that each man may obtain salvation if he sincerely follows his own religion. Unlike Christianity and Mohamedanism, it does not maintain the absurd idea of an *eternal* heaven and an *eternal* hell. The theory of physical evolution which Darwin applied in the province of Science was also applied by the Hindus in the spiritual plane. The Rishis recognise a *physical* as well as a *spiritual* evolution.

In the next place Hinduism maintains "inferior stages of religious belief in its own bosom in harmony with the nature of man who can not but pass through several stages of religious development before being able to grasp the Supreme Being." The above is one of the grandest

features of Hinduism ; and it is this feature which has enabled Hinduism to survive the attacks of all foreign systems of faith from before the rise of history, thereby showing that there is much in it which can secure a permanent hold over the mind of man.

It may be asked why Hinduism harbours within its bosom inferior stages of religious belief? Have not these inferior stages of religious belief given a clue to the professors of other faiths to criticize Hinduism as a system of superstition and idolatry? The reason for the above I like to give in the words of a foreigner, Professor Wilson, with whose remarks we entirely agree. "It must necessarily follow," says he, "that every Hindu who is in the least acquainted with the principles of his religion, must in reality acknowledge and worship God in unity. Men however, are born with different capacities and it is therefore necessary (as the Brahmaus maintain), that religious instruction should be adapted to the powers of comprehension of each individual; hence a succession of heavens, gradation of deities and even their sensible representation by images, are all considered to be lawful means for existing and promoting piety and devotion. The man who might be capable of comprehending the existence and Divine Nature of an invisible and immaterial Being might easily understand the *avatars* of Vishnu, and from being sensible of super-human powers manifested in them, might be led to raise his ideas still higher, and to form correct notions of Deity. Placed at the bottom of a flight of steps, no person can at once spring to the top, but must ascend gradually from step to step; and it is in the same manner that the feeble powers of man can only by intermediate helps attain the knowledge of the real nature of God. But such means

being requisite for dispelling the ignorance of created beings and for enlightening them with divine knowledge, affects not the unity of God; and all these apparently diverging paths which the worship of different deities present lead but to one and the same object."

From the above it will be seen that the various stages of Hinduism may be divided into two great departments, the higher and the lower, viz., *GNÂN* and *KÁRMA*. The special excellence of *GNÂN KÁNDU* consists of its ideas of the nature of God and of revelation, its disbelief in mediation, its rejection of all ritual observances, the stress which it lays on *DHYÁN* or the contemplation of God as transcending the inferior offices of prayer and praise and its having no appointed time or place of worship and recognising no pilgrimages to distant shrines. The *GNÂN KÁNDU* has found its highest expression in (*Advaitabrahm*.) The inferior portion of Hinduism treats of rules and processes to bring about the purification of the mind so that it may be finally able to realise the Spiritual Essence which underlies the universe of attributes. The *KÁRMA KÁNDU* has found its complete expression in the *Bishistadvaita* and *Dvaita* systems. The lowest stage is *Dvaita*; the intermediate is *Bishistadvaita*; the highest and the culminating point is *Advaita*. The last preaches the grand idea of the *absolute unity* of the *one Brahman without a second*.

It is generally believed that the *Pancha upāsaks* (Śākta, Shāiva, Gānapātha, Saura, Bāishanava) comprise the human beings who go under the name—*Hindu*. The Śāktas, Shāivas, Gānapāth, Saura, and the Bāishnavas are the worshippers of Kālī or Durgā, Shiva, Ganesh, the Sun, and of Bishnu respectively. But it must be remembered that the higher form of

Hinduism does not regard these impersonations as so many distinct and independent deities, but representations of one and the same great Being contemplated under particular aspects. If we consider the hymns of the Rig Veda itself, we find that the Vedic Rishis while emphasizing the unity of God-head used to place before them the different phases of Bramh and to sublimate those phases by rapturous odes. Take, for instance, the first Muntram of Sukta I. Mandala I. of Rig Veda. This Sukta is an address to *Agni* (*Fire*). But it must not be supposed that the physical *Agni* is thus addressed; for in the fifth Muntram it is written that the same *Agni* is the fountain of every blessing, that it is omniscient, and the producer of everything and that it is the unchangeable Truth itself. In the Sathapatha Brámana Kanda I, Ch. 5, it is clearly mentioned that *Agni* is *Atma*. The *Agni* of Mandala I. of Rig Veda is not the physical fire but it is the very substance of fire. The eternal Chaitanya clothed with the veil of attributes called *agni* is the theme of the opening hymn of the Rig Veda. In hymns of the above nature scattered throughout the Rig Veda may be found the germ of the thirty-three crores of Gods which inhabit the modern Hindu Pantheon. So, we have not only thirty-three crores of Gods but strictly speaking infinite Gods in as much as Bramh has infinite aspects. Each aspect is a door which leads one to the Su-

preme Substance. Each aspect is a ray of the Divine Sun. Each aspect is a bead through which passes the infinite spiritual string which binds the innumerable beads together. Parambramh is the endless spiritual string which binds together beads of various sizes and colors. The most transparent and purest of these beads represent the *Mukta Purushas* and *Devas*, and the grosser beads represent men and animals and beings of a far more inferior order.

Passing on from philosophical considerations we find that there is nothing more dear and near to our hearts than the name—Hindu. It binds together the various races of India, the Madrasis, the Punjabis, the Mahrattas, the Sikhs, and the Bengalis with one brotherly chord. It may be that the minor details of our manners and customs are different; it may be that our surroundings are peculiar and our languages not the same; it may be that we breathe different atmospheres and are nurtured in different climes. But this is certain that we are all Hindus and that we have all received our spiritual lessons at the feet of Byas Deva and Sankaracharya, of Bashista and Manu. In our veins flow the same blood which flowed in the veins of Parásara and Vyas, and that even in the words of a foreigner "we are a nation of philosophers. Our struggles are the struggles of thought; and our problems the problems of future existence."

Considerations by the way.

A celebrated passage in one of the *stotras* of Sree Sankarāchārya has the following :—"What, if you be young and fair, rich beyond want and blessed with a sweet and angelic wife; what if you have all these and your mind be not devoted to the feet of your Guru?" This reminds us of a parallel saying of Jesus of Nazareth, "what if you have the kingdom of the world and lose your soul instead?" This consideration, no doubt, is of immense importance and well worth the sweat of our brow that is spent over its solution. But we believe there is something nearer home, something more directly cognizable by our intellect which may dispel our fondness for the "kingdom of world" of *itself*, without having to go the length of comparing or contrasting it with any better kingdom attainable by our exertions. We mean the kingdom of the world is enough in itself to make us sick of it.

There is indeed a class of men who hold that the cup of life is always equally mixed with pleasure as well as pain. But the argument of these philosophers is rather wide of the mark. They come to this conclusion by adapting themselves to the circumstances which occur by turns and do not look backward for comparison. To put more clearly; if one of these people meet with a reverse he would simply try to shut his eyes to the fresh difficulties which surround him and essay to get used to them. He would not, for example, compare the items of happiness he was enjoying before with those now falling in his lot; he would only say, "I am content or I am trying to be

content and in a few days I shall be able to be content with my changed circumstances. So, however much I feel the first shock, my mind will get used to it and I shall no more have reason to complain." But he forgets that contentment, and a change of circumstances are different things altogether. A man may fall into the lowest pitch of misery from a state of high affluence and may not be discontent.

I know of no other theory which pretends to establish the equality of misery and happiness in this world.

If we enquire into the cause of this inequality, the inevitable conclusion *Karma-fala*—"What one has sown one must reap"—awaits us. The civilized world can no more think of a God who awards misery and happiness to us independently of our actions. Neither can a life beyond the grave and re-incarnation be any more doubted. For without the re-incarnation theory, this hard reality—the terrible inequality in the world can not be solved. The theory of the immortality of the soul is as old as the creation itself. It requires no external proof, it is established beyond doubt in the heart of every intelligent being intuitively.

Then after all we find that the difference between the man of one condition and another is alone due to their own actions in a former life. The pitch black woolly-headed negro with a beastly snout bred up in an environment little better than that of a wolf's den and the fair son of Europe basking in the sunshine of a benign civilization have

only to thank themselves for their respective situations. It is the man's thoughts, the tendencies and habits which determine the future habitation and form in which he is to live. *Corpus cordis opus* says an old wise proverb—the soul is the maker of the body. And at the same time sings old Spencer:—

"So every spirit, as it is more pure,
And hath in it, the more of heavenly light
So it the fairer body both procure
To habit in, and it more fairly dight,
With cheerful grace and amiable sight.
For, of the soul, the body form doth take,
For soul is form, and doth the body make."

Misery prevails in gigantic proportion over happiness in this world. We see many who do not care to remedy it or find out its cause by systematic and continued efforts. Almost all men unconsciously slide in the track, while a few among them try to find out the way mentioned in the beginning of this article. This is the most hopeless and slothful attitude. It is also exceedingly irrational. If we can earn our misery, is it not also in our power to earn happiness? It is impossible to conceive a God who interferes in our happiness or misery in any way other than as an uniform and impartial law which awards each his due. What then prevents us but ourselves from earning what we like most?

Happiness or misery is the change of a former state; an agitation imparted by the surrounding circumstances to the mind and then to the ego which causes it to lose its former equilibrium and attain a new state. Now we perceive when our minds become extremely anxious for any thing, say for a mislaid book, we lose happiness but as soon as we get it we feel quite happy. This is explained in Hindu Psychology in the following manner:—

The soul which is unmingled Bliss itself takes in it the reflections of the restless Prakriti, as a clear mirror reflects the movements of the

branches of a tree before it. Thus a *bhabum*, a mode of consciousness, the sense of "I" is formed. In man this Egoism becomes deep rooted by habitual ignorance as well as by the associations of the *Upādhi*. The deluded ego so much forgets itself and its own natural blissful state that it never considers the mind to be separate from it; so it always thinks itself miserable, by thinking that the changes of the mind are its own and scarcely having the opportunity of learning its own nature in an appreciable degree. Now whenever the mind attains the object for which it becomes restless a while ago, it becomes calm for the time being and the Ego, being free from the reflections of the mind attains for the time being its pure natural state, which is Bliss itself. Thus do we feel happiness on gaining the wished-for object. The moment we gain the object of our desire, the *restlessness* of our will comes to an end; the cessation of the action of will is equivalent to happiness. In fact, external objects do not give us happiness at all. The cessation of desire produces happiness.

Thus we see that happiness or misery does not lie in outward things but they are in the Ego or Self. Matter and mind change and communicate some sensations but the discrimination, the feeling, the sense of pleasure and pain, is in the Ego. There are three sorts of happiness *Sātvic*, *Rājasic* and *Tāmasic*, and all three need the concentration of the mind. Misery is thus a negation, a want arising from the ignorance of self.

In conclusion a word or two about man will not be amiss. What is man? Is he a helpless, sense-ridden, foolish, and miserable clump of flesh doomed to eternal damnation in this hell of a world as he appears to be? Our present enquiry into his Ego does not show this. He is an

immortal,—a God in the mask of ignorance. Only let him appear as himself, let him forget for a moment the deceitful dodge,—the willow-the-wisp, that allures and leads him astray—he is no less than the Eternal, the Beautiful and the All-wise One. Let him remember the story of the young lion bred up among the sheep. Let him also remember like Emerson, while he worships God, “I the imperfect adore my own perfect,” and that there is no real insurmountable barricade

between God and him, they are both ONE in essence and substance, and let him like-wise, with the same sage bear in mind that “a man is the facade of a temple wherein all wisdom and all good abide. What we commonly call man, does not represent his true self. Him we do not respect but the soul whose organ he is, would he let it appear through his action, would make our knees bend.”

A. H. B.

Arise Jiva.

“Uttistatha, jágrata prápya
Baránnibodhata;
Khurasya dhárá nishitá duratyayá,
Durganapathastat kabao badanti.”

Kathopanishad.

“Arise Jiva, awake from thy sleep of ignorance, repair to a wise Acharya and understand (the real and the false). Make your intellect sharp as the edge of the razor, for the path, say the sages is exceedingly impassible and difficult to tread on.”

The ancients had certainly before them this arch-tempter world, when they first conceived the devil; its restless, imperceptible and winning ways are only equalled by itself—it has no compeer. The Yoya-Vásistha says, “Sankalpa is the only king reigning supreme over all, the greatest of the great, whose power remains un baffled and undiminished till the end of time.” Sankalpa, (which we translate as “desire” for want of a better word) ever budding forth in thousand varieties whirls the dis-integrated monad in a tempest of incarnations through eternity. Knows it any stop? Look at the poet—he has given it a free

course, he allows it to run wild, the larger the broader his area, the more it runs soaring above the skies and beyond it, noting the gleaming peaks of Heaven and Earth, love and passion, angel and beast. Here is the whole visible and invisible, real and imaginary worlds perfectly alive and a-going. The philosopher is as much lost in the maze of his creation; only he tries to make the ends meet. In him you find the poet a little condensing. The novelist crystallizes more. Every other human being (a combination of all the above three) serves but to hasten the boundary and harden the details. Here is the sap of the never-dying world. Do you think that the lofty flights of imagination are mere shadows and barren of any result? No—they breed thousand-fold. Their condensation depends on their intensity. Nevertheless they are as much effectual in the subtle state as in the gross;

perhaps more. Had there been no imagination there would have been no Earth, no Heaven, and no Hell. Man has kept the creation up. He supplies it with sap and life. The multiplicity of his desires is the cause of the variegated world.

All are of the Eternal One as the false serpent is of the rope. Our separation is for our mental froths and foams, otherwise this whirlpool of misery would have been replaced by the one sea of calm. Avoid your *Sankalpas*—the pulsations of your mind—remain neither awake nor asleep, give up each and every attempt,—even the lifting up of your little finger, let your body recline as best as it may upon its mother earth, and you will soon find how full, how great you are !

Therefore the Upanishad says :

“ARISE JIVA !”

Secure in thy citadel of folly, sleep no more. The time is close by when your anchor will be raised, and you shall be launched into the depths of the invisible. Oh, where shall your thoughts, the hopes that you are now forming be matured ! Do you think for a single moment that the array of waking visions which passes over your mind when you seemingly enjoy health and life or remain engaged in your earthly duties—the sweet smiling hopes which rise unconsciously in your breast and fade of themselves seldom attracting your serious notice, have a world of effects upon your fortune ! Oh poor blundering brother,

who fight for shadows and run mad for hobbies, have you ever examined the bottom of your security ? Have you ever examined carefully the basis of yourself—your great hope, the To Be of your life ? Have you ever felt within you, a sense of supreme loneliness and singleness—though surrounded by the busy work-a-day world—that prompted you to question your affinity with your environments ? Have not a small voice within you ever made itself heard—a shrill and clear tone—saying : “What are all these for ? Whither am I going ? Neck-deep in the cess-pool of ‘want and supply,’ blind with unsatisfied passions and desires and struggling to secure object after object, I stumble at every step, and have scarcely any glance for the spiritual height that is over me.” Oh wretched and self-deluded fools ! that weave your own net of death, when shall you desist to look down and around, and direct your gaze to the lofty heights of spiritual beatitude—whence a helping hand is always waiting to be stretched for your deliverance. Remember that the great Buddha and God-like Sankarāchārya bade adieu to their comforts of the flesh and roved like homeless beggars—to solve for you the enigma of your miserable lot—to bring home to you the Great Truth, “SHUN DESIRE—cease from spinning your knotty skein that you may secure peace both here and hereafter.”

Alpha.

The constitution of man.

HINDU Shástras, without any exception, divide the entity called man into four principles, three of which are made up of matter. The first Upádhi is the *Sthula-sharira*, physical body, which we leave behind us at the time of death. The second is the *Sukhsma* or *Linga Sharira* which the *Jiva* wears just after death till re-incarnation. This is composed of the five *Gñánendriyas* (hearing, touch, sight, taste and smell); five *Karmendriyas* or powers of action which guide the motions of *Bák* (voice), *Páni* (hands), *Páda* (feet), *Páyu* (anus), and *Upastha* (pudendá); the five vital airs (*Pránás*) called *Prána*, *Apána*, *Samána*, *Byána*, and *Udána*; the above five are simply the subdivisions of the *Prán Báyu*. In addition to the above there are two more, *Mind* and *Buddhi*, which complete the list of seventeen principles which make up the *Sukhsma Sharira*.

The third in the *Káрана Sharira* the pure Ego, the sense of "I." *Káрана Sharira* is the sense of pure "I-am-ness" which the *Yogi* feels at a certain stage of *Samádhi*. This sense of "I" is the cause or *Káрана* of the phenomenal universe; it is, therefore called *Káрана Sharira*. Beyond the *Káрана Sharira* is *átmá*,—the undifferentiated spiritual substance called *Maháchaitanya*. The above is very clear. Even the average man can get a faint idea of these principles. The seventeen components of the *Sukhsma* or *Linga Sharira* are known to every body; moreover, they come into play during dream, when the physical body lies inert. When the *Karma* of a

man is at an end, he lives in his *Linga Sharira* only. Again, my means of *yoga* he may throw off his *Linga Sharira* and live in the *Káрана Sharira* as a *Bidehamukta*.

In addition to this simple and scientific division which is as clear as daylight, the *Shástras* give us another classification of principles by breaking up the *Sukhsma* or *Linga Sharira*. The new classification consists in the change of nomenclature, that is all. The *Sthula Sharira* is here termed *Annámaya Kosha*. The *Pancha Pránas* (vital airs) and *Pancha Karmendriyas* are termed *Pránmaya Kosha*. The *Pancha Gñánendriyas* plus *mind* are termed *Manomaya Kosha*. The *Pancha Gñánendriyas* plus *Buddhi* (intellect) are called *Bignánmaya Kosha*. *Pránmaya*, *Manomaya*, and *Bignánmaya* are, therefore, the subdivisions of the *Linga Sharira* and nothing else. The *Káрана Sharira* is called *Annándamaya Kosha*. Beyond these is *átmá* as in the previous classification. So we see that there is only one classification of the principles of man in our Shástras under two different nomenclatures.

But the case is quite different with the seven-fold classification given in the *Lucifer* by Mrs. Annie Besant in the article headed, "Death and After," and by Mr. Siunett. It is argued that the four-fold classification can not explain some post-mortem phenomena which are witnessed in the Seance-room. We can not understand this at all. The *Sukhsma* on the *Linga Sharira* is quite sufficient to explain every post-mortem phenomena. Into

whatever state of consciousness you enter you can not dispense with the Pancha Gnānendriyas (hearing, touch, sight, taste and smell) and Pancha Karmendriyas. Until you merge yourself in Ishwara (Logos) you must have *Indriyas*. And if the *Linga* or *Sukhsma Sharira* is nothing but the aggregate of these *Indriyas* plus *Mind* and *Buddhi*, it is evident that every post-mortem or even *Devāchanic* (belonging to *Swarga*) phenomena must be explained by the theory of *Linga Sharira*. But there is only this difference that the *Linga Sharira* of the *Baddha Jivas* is tinged with *Karma*, while that of the *Mukta Jivas* is free from *Karma*. We will now state below the Theosophical classification. Referring the latter classification the late Mr. Subha Row made the following remark as early as 1887. He said, "the seven-fold classification of man is very unscientific and misleading. * * * It is almost conspicuous by its absence in many of our Hindu Books. * * * Their defective exposition is on the very face of it; and their imperfection can be easily detected by a careful examination." The seven-fold Theosophical classification as recently given out by Mrs. Annie Besant is as follows:—

1. Sthula Sharira.
2. Linga Sharira.
3. Prāna.
4. Kāma-mānas (Lower-mānas).
5. Higher-mānas.
6. Buddhi.
7. Atmā.

The second principle *Linga Sharira* is defined as the ethereal counterpart of the body. It is also stated elsewhere that it is not the *Sukhsma Sharira* of the Vedantists as stated above (vide S. D. page 157). It is neither the *Kāraṇa Sharira*. In the first place, the *Linga Sharira* of the Theosophists is altogether a

new phenomenon. It is absent in almost all Hindu books. We may ask whether it has the five *Gnānendriyas* and *Karmendriyas*. If not it can not exercise the slightest action, and is reduced to the status of an inanimate object. If it is possessed of the above *Indriyas* it can not be anything else than the *Sukhsma Sharira* of the Vedāntists. All post-mortem phenomena which the Theosophical *Linga Sharira* is made to explain can be more fully explained by the *Sukhsma Sharira* of the Shāstras. In the second place, it is a misnomer to call the second principle of the Theosophical classification by the Hindu name, *Linga Sharira*, in as much as the term *Linga Sharira* signifies a quite different thing altogether. It is as much consistent to call this principle *Linga Sharira* as to designate *ātmā* by the term *Sthula Sharira*. The third principle (*Prān*) is included within *Sthulopadhi* by the Theosophists; but the Shāstras include it within the *Sukhsmapādhi*; the Pancha *Prānas* are a part of the seventeen principles which compose *Sukhsma Sharira*. It is quite clear that the *Sukhsma Sharira* must have its own *Prān Vayu*, otherwise the post-mortem *Jiva* will always enjoy the highest state of *Samādhi*.

The distinction between the higher and the lower mind, the 4th and 5th principles of the seven-fold classification, is also novel. According to the Theosophists there is a struggle between these two principles, but according to the Shāstras the struggle is between *Mind* and *Buddhi* (reason). In the Shāstras, instead of the three principles, viz., the higher mind, the lower mind, and *Buddhi*, there are only two principles, viz., the mind and the *Buddhi*. Our short life is the battle-ground between these two principles.

It is mentioned in Esoteric Bud-

dhism that each planetary round developes one of the seven principles of man. This implies that even the 7th principle, the Divine, is subject to change. But this is denied by the Shâstras. The 7th principle is always perfect and is not subject to evolution. It is the *Upâdhi* (Buddhi) which is subject to progressive development.

The above are some of the salient points of difference between the view taken by the Theosophists as

well as by the Hindus with regard to the constitution of man. We think that the time-honored four-fold classification far surpasses the seven-fold one in clearness and scientific accuracy. There is also another seven-fold classification of the principles of man in Esoteric Hinduism which is concerned with the seven *Chakrums* of the *yoga* philosophy. But we have nothing to do with that at present.

By a Chela.

Sufism.

(Concluded from page 32.)

THE first part of the following quotations is taken from the translation by E. H. Whinfield in Trübner's Oriental Series. The second part is extracted from B. Quarritsch's ed. 1879.

Morro : There is a mystery I know full well,
Which to all, good and bad, I cannot
tell ;
My works are dark, but I cannot
unfold
The secrets of the "station" where
I dwell.

(66)—to attain unconsciousness of self.
Is the sole cause I drink me drunk
with wine.—

(108) They preach how sweet those Houri
brides will be,
But I say wine is sweeter—taste and
see !—

(120) Ten powers, and nine spheres, eight
heavens made He,
And planets seven, of six sides, as
we see,
Five senses, and four elements, three
souls,
Two worlds, but only one, O man
like thee.—

(124) What lord is fit to rule but "Truth ?"
not one.
What beings disobey His rule ? not
one.—

(131) Thy being is the being of Another,
Thy passion is the passion of Another.
Cover thy head, and think, and then
wilt see,
Thy hand is but the cover of An-
other.—

(148) Allah hath promised wine in Paradisc,
Why then should wine on earth be
deemed a vice ?—

(225) When the fair soul this mansion doth
vacate,
Each element assumes its principal
state,—

(266) They go away, and none is seen re-
turning,
To teach that other world's recondite
learning ;
'T will not be shown for dull mecha-
nic prayers,
For prayer is naught without true
heartfelt yearning.—

(285) Life's fount is wine, Khizer* its guar-
dian
I, like Elias,† find it where I can ;
'Tis sustenance for heart and spirit
too,
Allah himself calls wine "a boon to
man."

(340) Man is the whole creation's summary,
The precious apple of great wisdom's
eye ;
The circle of existence is a ring,
Whereof the signet is humanity.—

* Khizer, the "Green Old Man" is the guardian of "the fountain of life" and the type of the self-sustaining power of Deity.

† Quran II. 216, Elias discovered the water of life.

- (351) The more I die to self, I live the more,
The more abase myself, the higher
soar;
And, strange! the more I drink of
Being's wine,
More sane I grow, and sober than
before!—
- (389) This world a body is, and God its soul,
And, angels are its senses, who control
its limbs—the creatures, elements
and spheres;
The One is the sole basis of the
whole.—
- (376) Some look for truth in creeds, and
forms, and rules;
Some grope for doubts or dogmas in
the schools;
But from behind the veil a voice pro-
claims,
"Your road lies neither here nor
there, O fools."—
- (400) My body's life and strength proceed
from Thee!
My soul within and spirit are of Thee!
My being is of Thee, and Thou art
mine,
And I am Thine, since I am lost in
Thee!—
- (31) Up from Earth's Centre through the
Seventh Gate
I rose, and on the Throne of Saturn*
sate,
And many a Knot unravel'd by the
Road;
But not the Master-knot of Human
Fate.—
- (32) There was the Door to which I found
no Key;
There was the Veil through which I
might not see:
Some little talk awhile of *Me* and
Thee
There was—and then no more of *Thee*
and *Me*.†—
- (33) Earth could not answer; nor the Seas
that mourn
In flowing Purple, of their Lord
forlorn;
Nor rolling Heaven, with all his signs
reveal'd
And hidden by the sleeve of Night
and Morn.
- (34) Then of the *Thee* in *Me* who works
behind
The Veil, I lifted up my hands to
find
A Lamp amid the Darkness; and I
heard,
As from Without—"The *Me* Within
Thee Blind!"—
- (35) Then to the Lip of this poor earthen
Urn
I lean'd, the Secret of Life to learn:
And Lip to Lip it murmur'd—"While
you live,
Drink!—for once dead, you never
shall return."—
- (36) I think the Vessel, that with fugitive
Articulation answer'd, once did live,
And drink; and Ah! the passive lip
I kiss'd.
How many kisses might it take—and
give it!—
- (44) Why, if the Soul can fling the dust
aside,
And naked on the Air of Heaven ride,
Wor't not a Shame—wer't not a
Shame for him
In this clay carcass crippled to
abide?—
- (50-62) A Hair perhaps divides the False and
True;
Yes; and a single Alif were the clue—
Could you but find it—to the Treas-
ure-house.
And peradventure to *The Master* too.
Whose secret Presence * * *
* * * eludes your pains;
Taking all shapes * * *;
And They change and perish all—but He
remains.
A moment guess'd—then back behind
the Fold
Immerst of darkness * * *
- (55-56) You know, My Friends, * * *
I made a Second Marriage in my
house;
Divorced old barren Reason from my
Bed,
And took the Daughter of the Vine
to spouse.—
For "Is" and "Is-not" though with
Rule and line,
And "Up-and-Down" by Logic I de-
fine,
Of all that one should care to fathom, I
Was never deep in anything but—
Wine.—
- (66-67) I sent my Soul through the Invisible,
Some letter of that After-life to spell;
And by and by my Soul returned to
me,
And answer'd: "I myself am Heav'n
and Hell;"
Heav'n but the Vision of fulfill'd
Desire
And Hell the shadow from a Soul on
fire
Cast on the Darkness into which Our-
selves,

* Saturn is lord of the seventh heaven.

† No more individual existence.

‡ The following is told, and attributed to Attar; A thirsty traveller dips his hand into a spring of water to drink from. Another comes likewise to drink and leaves his earthen bowl behind him. The first traveller takes it up for another draught and is surprised to find the same water bitter when drunk from the earthen cup. But a voice from heaven tells him the clay from which the bowl is made was once *Man*; and into whatever shape renewed, can never lose the bitter flavour of mortality.

So late emerg'd from, shall so soon
expire.

* * * the Banquet is ended !

FARIDU 'DDIN SHAKRGUNJ (ABOUT
A. D. 1200).

Man, what thou art is hidden from thy-
self,

Know'st not that morning, mid-day, and
the eve

Are all within Thee ? The ninth heaven
art Thou,

And from the sphere into the roar of time
Didst fall ere-while, Thou art the brush
that painted

The hues of all the world—the light of
life

That ranged its glory in the nothingness.
Joy ! Joy ! I triumph now ; no more I
know

Myself as simply me. I burn with love.

The centre is within me, and its wonder
Lies as a circle everywhere about me.

Joy ! Joy ! No mortal thought can fathom
me.

I am the merchant and the pearl at once.
Lo ! time and space lay crouching at my
feet.

Joy ! Joy ! When I would revel in a
rapture,

I plunge into myself, and all things know.

Saadi (Shaikh-Muslah-ud-Din
Saadi) was born at Shiraz, the capital
of Persia, A. D. 1176.

He thus characterizes his life and
his studies : "I have wandered to
various regions of the world, and
everywhere have I mixed freely
with the inhabitants ; I have gathered
something in each corner ; I have
gleaned an ear from every harvest."
The *divan* of Saadi is by his country-
men reckoned to be the true Salt
mine of poets. Jami calls him "the
nightingale of the groves of Shiraz."

We would call him the moral
philosopher of Sufism. His writings
do not contain much metaphysics.

SAADI'S GULISTAN (OR ROSE GARDEN):

MOTTO : The Rose may continue to bloom
five or six days ;

But my *Rose garden* is fragrant
for ever.

—Shame on the man * *

Who, when the drum soundeth
for departure, hath not made up his
burden ;

Who, on the morning of his jour-
ney, is still indulging in sweet sleep.

—They asked Lockman, the wise,
from whence he learnt wisdom. He
answered : "From the blind ; for
till they have tried the ground,
they plant not the foot."

—The world, O my brother, abideth
with no one.

—Ask the inhabitants of Hell,
rest they will tell you it is Paradise.

The sons of Adam are limbs of
one another, for in their creation
they are formed of one substance.

When Fortune bringeth affliction
to a single member, not one of the
rest remaineth without disturbance.

—Know that from God is the
difference of enemy and friend, for
the hearts of both are alike in His
keeping.

So long as thou art able, crush
not a single heart, for a sigh has
power to overturn a world.

—Not a word can be said, even
in child's play, from which an intelli-
gent person may not gather instruc-
tion ; but if a hundreded chapters of
wisdom were read in the hearing of
a fool, to his ears it would sound as
nothing but child's play.

Yesternight, towards morning, a
warbling bird stole away my reason,
my patience, my strength, and my
understanding. My exclamations,
by chance, reached the ear of a most
intimate friend. "Never," he said
"could I believe that the voice of a
bird should have such a power to
disturb thy intellect !"—"It is not,"
I replied, "befitting the condition of
man, that a bird should be reciting
its hymn of praise, and that I should
be silent."

—One day the Prophet said to
Abu Hurairah : "Do not come every
day, that our friendship may in-
crease."

A holy man has said : "With all
the beauty which attends the sun,
I have never heard that anyone has
taken him for a friend, except in

winter, when he is veiled and *therefore* is loved.

—The treasure chosen by Lokman was patience: without patience there is no such thing as wisdom.

—Were every night a night of power, *the Night of Power*, would lose its worth. Were every pebble a ruby, the ruby and the pebble would be of equal value.

[Quran, Chap. xvii: Verily we sent down the Quran in the night of al Kadr.—Therein do the angels descend, and the spirit of *Gabriel* also, by the permission of their Lord with his decrees concerning every matter. It is peace until morning. Comp. footnote to Lane's transl. of the Quran and our Part II: Symbols.]

—How should the multitude find its way to their secret chambers, for, like the waters of life, they are hidden in darkness?

They kindle themselves the flame which, as a moth, consumeth them; not wrapping themselves up like the silk-worm in its own web.

Seeking for the Soul's repose on the bosom which only can give repose, their lips are still dry with thirst on the very margin of the stream:

Not that they have no power to drink the water, but that their thirst could not be quenched, even on the banks of the Nile.

"The bird of the morning only knoweth the worth of the book of the rose; for not every one readeth the page understandeth the meaning" (*Hafiz*).

SAADI'S BOOSTAN (FRUIT GARDEN OR GARDEN OF PLEASURE).

His nature's true state all are helpless to read.

The extent of *His* glory, no mortal has found;

His exquisite beauty, no vision can bound.

To the skirt of *His* praise Reason's hand comes not nigh.

The mind can't *this* world by reflection embrace.

But the Lord of the sky and the earth's ragged skin,
On none shuts the door of subsistence for sin.
Like a drop in the ocean of knowledge are seen
Both His worlds, and the faults, He sees, kindly, He'll screen.

The Creator is mercy-diffusing and kind,
For He helps all His creatures and knows ev'ry mind.
In Him, self-reliance and grandeur you see,
For His kingdom is old and His nature is free.

He is tardy in seizing on those who rebel,
And does not excuse-bringers rudely repel.

When you've penitent turned "*It is past*," He will write.

The extent of God's mercies no mortal can guess;
The need of His praises, what tongue can express?

Who knows that communion with God you don't share,
When without an absolution you stand to say pray'r?

That pray'r is the key of the portal of hell,
Over which in men's presence a long time you dwell.

If your path does not lead to the Maker alone,
Your carpet for pray'r into Hell will be thrown!

He ordered, and something from nothing arose;
Who something from nothing but He could disclose?

Again to nonentity's hiding He flings us.—

And thence to the plain of the judgment He brings us.

Let the robes of deceit, name and fame be dispersed.

For a man becomes weak if in garments immersed.

Wordly love is a veil by which nothing is gained;

When you snap the attachments the Lord is obtained.

Know, that the people in ecstasy drown'd,
In the eyes of the Lord special favour
has found !

He watches the "friend," in the fierce
burning pile ?

* * * * *

You've no road in yourself while to self
you are wed ;

The enraptured alone are informed on this
head.—

Some one said to a Moth "Oh, contempti-
ble mite !

Go ! love one who will your affection
requite.

* * * * *

Between you and the candle no friendship
can be !

* * * * *

No one tells you your conduct is perfectly
right

In destroying your life for the love of the
light !

Observe what the moth, full of hot an-
guish, said :

"If I burn, oh astonishing ! What is the
dread ?

* * * * *

* * I fancy the flame is a beau-
tiful rose ! * *

* * * * *

Won't you helplessly, one day, your life
give away ?

For the sake of space and death, better
give it to day !.

A wild beast is not likely to change into
man ;

Instruction is lost on it, strive as you can.

* * * * *

Effort makes not a rose from a willow
grow ;

A warm bath will not whiten a negro like
snow.

Since naught can the arrow of destiny
brave.

Resignation's the shield that is left to
God's slave.

Path

Gleanings from Kant.

II.

THE fundamental conception of
Kant's philosophy of Religion
is expressed in his reduction of
Religion to *moral* consciousness.

The courting of favour with God
through statutory religious actions
of observances, which are different
from moral commands, is mock
service.

The truly religious spirit is that
which recognises all our Duties as
Divine Commands.

Happiness is understood to be a
consciousness, on the part of a ration-
al being, of the agreeableness of
life, accompanying without interrup-
tion his entire existence.

The principle which makes of
this agreeableness the highest mo-
tive of choice is termed the principle
of self-love.

A *free* will can only be deter-
mined by its fitness to serve as a
universal law. We are conscious
that our wills owe fealty to a law
which is of absolute validity. Hence
our wills are *free*

PURE REASON is *by itself* and
independently practical, and gives
to man a universal law, which we
term the MORAL LAW.

This fundamental law of the Pure
Practical Reason or the only un-
conditional command is expressed
in a three-fold formulæ :—

1. Act according to maxims, of
which thou can'st wish that they
may serve as universal laws ; or act
as if the maxim of thy action were
by thy will to become the universal
law of nature.

2. Act so as to use Humanity,

as well in thine own person as in the person of all others, ever as end, and never merely as means.

3. Act according to the Idea of the will of all rational beings as the source of a universal legislation.

DUTY is a sublime and great name that covers nothing which savours of favouritism or insinuation.

DUTY demands submission.

DUTY threatens nothing which is calculated to excite a natural aversion in the mind, or which is designed to move by fear.

DUTY merely presents a law which of itself finds universal entrance into the mind of man: a law which, even against the will of man, wins his reverence, if not always his obedience: a law before which all inclinations grow dumb, even though they secretly work against it.

Two things fill the mind with ever new and increasing admiration and awe, the oftener and longer we reflect upon them: viz.,

1. The starry heavens *above*, and
2. The moral law *within*.

The moral law is holy (*i. e.* inviolable).

Man is, indeed, unholy enough; but humanity, as represented in his person, must to him be holy.

The idea of immortality flows from the *practical* necessity of a duration sufficient for the complete fulfilment of the moral law

The moral law requires *holiness*.

Holiness means perfect conformity of the will to the moral law.

But all the moral perfection to which man as a rational being belonging also to the sensible world, can attain, is *at the best* only virtue.

Thus virtue is a legally correct spirit arising from respect for the moral law.

But there is always a conflict between what the moral law requires of man, and man's moral capacity or motives of obedience.

On one side is the *correct spirit*

(*right motive*) arising from respect for the moral law.

On the other side, the consciousness of a continual bent towards retrogression, or at least towards impurity of motive, accompanies this spirit in its best estate.

The bent towards retrogression or the impurity of motive means the intermixture of imperfect, non-moral motives of obedience.

From this conflict between what is morally required of man and man's moral capacity follows the postulate of the immortality of the Human soul; for the conflict can only be brought to an end through progressive approximation to complete conformity of the spirit (will) to the requirements of the moral law,—a progress that must continue *ad infinitum*.

The moral law, as a law freedom, emancipation and salvation, commands, by presenting motives which must be perfectly independent of nature and independent of any supposable agreement of nature with the impulses of human desire.

Consequently, in the MORAL LAW, *there is not the least ground for a necessary connection between morality and a degree of happiness proportioned to it.*

There does not exist an analytical (or proportionate) connection between morality and happiness, but there exists only a synthetical connection.

The selection of the right means for assuring the most pleasurable existence possible is Prudence, but *not* morality.

The consciousness of morality is *not true* happiness.

True happiness depends on the agreement of nature with the *whole* end of man's being, and with the *essential determining ground of his will*.

There is in human nature a propensity to reverse the moral order of the motives to action.

The origin of this propensity must be sought in the last resort in an unrestrained freedom.

This propensity is morally bad, and this badness or evil is radical, because it corrupts the source of all maxims.

Although man accepts the moral law together with that of self-love among his maxims, he is inclined to make the motive of self-love and its inclinations a condition of his obedience to the moral law.

The good principle is humanity. (i. e., the rational world in general) in its complete moral perfection.

Man, thus conceived, may be figuratively represented as the son of God.

Man is a worthy object of the Divine complacency when he is conscious of such a moral disposition that he can believe, with a *well-grounded confidence in himself*, that, if subjected to temptations and sufferings like those which (in the Gospel and Christ) are made the touchstone of ideal of humanity, he would remain, *unalterably loyal* to that ideal, faithfully following it as his model and retaining its likeness.

This Ideal is to be sought only in REASON.

No example taken from external experience is adequate to represent this ideal, since experience does not disclose the inward character; even internal experience is not sufficient to enable us to penetrate fully the depths of our own hearts.

Still if external experience furnishes us with an example of a man well-pleasing to God, this example may be set before us for imitation. Hence the proverb, *Experientia docet*.

A Church is an ethical society, subject to divine, moral legislation.

The invisible Church is merely the idea of the union of all the just under the divine moral government of the world.

The principle of legal right is, that the freedom of every man should be limited by the conditions under which his freedom can consist with the freedom of every other man under a general law. *Ueberweg's History of Philosophy*.

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} M. M. SHROFF.

Vegetarianism.

ONE of the causes which led people to reject the doctrine of Vegetarianism is the idea that it is inspired by pietism, religious convictions and monastic mortification. But this is a grave error, for the rational Vegetarianism of to-day is entirely scientific, and dictated by the sole desire to follow a system conforming to the laws of nature. It has science on its side, and only the force of habit is opposed to it. The muscles become soft, the size

diminishes, humanity degenerates, and is kept in working order only by sedatives and tonics.

The numerous maladies of the stomach and the intestines from simple catarrh to the most serious diseases of the organs, are often due to our appetite for meat and other stimulants. Man is not intended to eat meat. His jaw is made to grind grains and fruits. His hands are made to gather them. The arguments drawn from physiology are

entirely favorable to Vegetarianism.

Science has recovered from its error in teaching that for the human body to be strong and healthy many albuminous substances, particularly those under the form of meat, were necessary, for it has since demonstrated that the producer of bodily strength, above all, of strength to the muscles, is not albumen, nor any other substance containing carbonic acid and deficient in nitrogen.

The most reasonable nourishment, that which is most favorable to the normal work of our muscles, as also to that of our brain and nervous system, is that which contains little nitrogen but more of carbohydrates and fat. On the other hand, the substances in which albuminoids preponderate, when taken up by our bodies, figure as useless or even dangerous matter, for they have a great tendency toward decomposition and they thus disturb the equilibrium of our organism and produce disorder and disease.

In addition to this there are numerous maladies engendered by meat as trichinosis, typhoid fever, &c. The cereals, however, form a perfect food; that is to say, they include all the elements necessary to our organism; albumin, carbohydrates, fat, etc. It is only necessary to use them in their pure state. Natural bread is the only hygienic and physiological bread; consequently it should replace white bread for it exercises a salutary effect on the intestines and, at the same time, constitutes the best remedy for such disorders as abdominal plethora, diseases of the liver, etc.

The dry vegetables, peas, lentils, beans containing a great deal of nitrogen, almost 25 per cent., are very nutritive, for they comprise

only 13 or 14 per cent. of water, while meat contains 75. However, Vegetarianism is not too presumptuous with regard to its wonderful powers. Its doctrines demand, at the same time, the constant and intelligent practice of all sorts of hygienic rules.

It calls to its aid pure air, light, heat or cold water, exercise and, commencing at alcohol, the condemnation of all stimulants. In these conditions it is difficult to say which would prove more beneficial, the renunciation of meat or the application of a well understood hygiene. It is, however, indisputable that Vegetarianism, at its best, comprises in its accessories many things which make it worthy of general sympathy.

It would be scarcely wise to claim that universal Vegetarianism, alone, would bring the human race to a state of moral and spiritual perfection. Still, it could be reasonably expected to stand as a strong helper towards such a happy state. The moral pleasure of partaking of the repast of the Vegetarian is not small. He can, at the same time, taste the sweetness of the thought that the viands have not quivered with pain, sinking down to stillness and insensibility, only through the throes and shivers of death.

While we insist upon a painless, non-suffering sacrifice for the needs of the bodily appetite, we may well be reminded that to give mental pain to others, to gratify our tempers is nothing less but perhaps more cruel and degrading.

Certainly: human perfection is of slow growth. Vegetarian practice is one step which leads to others which are equally essential to a perfect humanity and spirituality.

F. H. G.

Mummy.

A SUBJECT that has never been explained in Theosophical literature is the *raison d'être* of the mummy. There has been mention frequently made of mummification, as in H. P. B.'s *Glossary* and in *Isis Unveiled* (i. 297), but no information given that throws light upon its esoteric significance. "There may be hidden under the crude allegory [of the mummy] a great scientific and Occult truth," said H. P. B. in *The Theosophist* (iv. 244); but when asked for explicit information in connection with it, she replied (p. 288): "We do not feel at liberty at present, to give any further details."

Notwithstanding the meagreness of data respecting this rite, its importance is borne out by the fact that the most advanced of the discovered races of the New World (the Incas) and the greatest ancient nation—perhaps excepting the Hindus—of the Old World (the Egyptians) extensively practised it, making it an important part of their religious systems. Both of these peoples, so far removed from each other, yet so closely allied, were in earliest times ruled by Divine Kings—an evidence that they must have had mysteries, lodges of adepts, and Occult Wisdom unsurpassed in their own hemispheres.* Both had their roots in Atlantis,† both were favoured by the "good" Atlanteans erecting great edifices for them in later epochs, both have preserved their lodges and arcane wisdom, both will attain to their old-time splendour at the return of their favourable cycles. Their Divine Rulers, their hierar-

chies of initiates, and perfect mystics, the grandeur of their past civilizations, leave no room for supposition that the rite of mummification so many centuries extensively employed by them, had no basis in esotericism.

But in endeavouring to form a conclusion as to its *raison d'être*, there being no such information in T. S. literature, I may be but constructing an edifice without any foundation. We may, however, bring together relative parts of our philosophy with a few ascertained facts as to the religious beliefs of the Egyptians and Incas, and thereby arrive at an explanation doubtless not far removed from the true one.

We learn from sources without, as well as from Theosophy, that one's thoughts and acts are impressed on the individual aura, and that they may be seen by even the untrained clairvoyant. That every detail of one's life is thus preserved is assured by the well-known fact that persons in great danger of death have seen all the details of their life flash before them in an instant of time. We also learn from initiated, as well as from natural-born, seers that as the physical body disintegrates after death, so does its ethereal prototype, the astral body. We now arrive at the pivotal question:

What is the fate of the astral body when the corpse has been preserved by mummification?

The writer's belief is that the astral form, together with its mental photographs, are preserved as well; furthermore, that if a person were

* The most solemn and occult mysteries were certainly those which were performed in Egypt by the Hierophants. (H. P. B.'s *Glossary*.)

† See *Secret Doctrine*, ii. 436.

so fortunate as to discover his own mummy of a past life (being sufficiently developed psychically to come *en rapport* with it—or to be aided in so doing by an occultist), remembrance of that past incarnation would thereby be acquired. While accepting this conclusion only tentatively, yet, in the absence of any definite information as to it, I am unable to see how a better theory can be constructed. All the evidence we have points to it as the correct one.

Turning first to the Incas, we find that :

It was this belief in the resurrection of the body which led them to preserve the body with so much solicitude. * . . .

They believed that the soul of the departed monarch would return after a time to reanimate his body on earth. †

So instilled into their minds was this belief that on great state occasions the mummies of past monarchs were brought out with solemnity, as if expected to take part in the proceedings.

In this connection we may gather another point from the Incas :

As they believed that the occupations in the future world would have great resemblance to those of the present, they buried with the deceased noble some of his apparel, his utensils, and frequently his treasures. ‡

Such were the exoteric beliefs of the populace, for the esoteric wisdom of the Inca philosophers and occultists was certainly never made known to the cut-throat invaders, upon whom we have had to rely so much for our information concerning ancient South America. In the above we see a distorted and materialistic conception of re-embodiment and

the intervening "heaven," but in addition we may perceive that they held the belief that by means of the mummy the Devachani was enabled to remain to a certain extent in touch with the physical plane. Thus the greatest discovered people of the New World, so eminently practical, were believers in the transmigration of souls, and, in addition, unlike in the dreamy Orient, desired to carry on as much as might be their physical evolution while existing in a supra-physical condition. The representative Oriental sighs for Nirvāna, to be at rest ; he wants no connecting-link with earth, pointedly called by him hell. Whereas the other great people who possessed a profound knowledge of the soul, the Egyptians, mighty builders and masters of all sciences, still desired—while gleaning, no account of having "perfect mummies,"§ in the field of Amenti, or because of "imperfect mummies" in Aanroo—to be concerned with necessary evolution of earth-life.

Confirmation is to be found in Theosophy of the theory here advanced that post-mortem consciousness may retain magnetic ties with the mummified body. Vampires—the defunct who sustain life in the corpse by imbibing the magnetism of the living—furnish proof of the existence of this tie ; and as said by Col. Olcott :

Cremation is found the one efficacious remedy for vampirism, the world over. ||

As is intimated on page 194 of *The Key to Theosophy*, H. P. B., in the third volume of *The Theosophist*, said :

* Father Acosta not long after the conquest wrote (in the twenty-sixth chapter of his book) : "The body was so complete and well-preserved . . . that it appeared to be alive. The eyes were made of pellets of gold, so well-imitated that no one could have missed the real ones." (Sixth chapter) : "The bodies of their kings and lords were preserved and remained entire without any bad odour or corruption for more than 200 years."

(*Royal Commentaries of the Yncas*, i. 92.)

† Prescott's *Conquest of Peru*, i. 89.

‡ *Ibid.*

§ See *Secret Doctrine*, ii. 374.

|| *Theosophist*, xii. 389.

Until these [Kāma-lokic] shells have dissipated, a certain sympathy exists between them and the departed spiritual Ego which is gestating in the fathomless womb of the adjoining world of effects, and to disturb the shells by necromantic sorcery is at the same time to disturb the fetal spiritual Ego (p. 20).

It is wrong to encourage such shells into activity or convey to them a fresh impulse such as they often obtain through mediums, since a strong sympathy continues to subsist between the departed personality and its reliquiae, and any excitement of these latter, any galvanization of them with a fictitious, renewed life, such as results from mediums dealing with them, distinctly disturbs the gestation of the personality, hinders the evolution of its new Egohood, and delays, therefore, its entry into the state of felicity. (Devachan) (p. 312).

Since the esotericism of the Egyptians is, owing to scientific research of so many years, better known to us than that of the Incas, among the former we may expect to find confirmation of our theory regarding the mummy. As said in the *Encyclopædia Britannica*:

The origin of mummification in Egypt has given rise to much learned conjecture, now, however, superseded by positive knowledge—a comparative study of sepulchral texts having furnished Egyptologists with convincing proof that the inviolate preservation of the body was deemed essential to the corporeal resurrection of the "justified" dead.* The living man consisted of a body, a soul, an intelligence, and an appearance, or *eidolon*—in Egyptian, a Ka. Death dissociated these four parts, which must ultimately be reunited for all eternity. Between death on earth and life everlasting there intervened, however, a period varying from 3,000 to 10,000 years, during which the intelligence wandered, luminous, through space, while the soul performed a painful probationary pilgrimage through the mysterious underworld. The body, in order that it should await, intact, the return of the soul whose habitation it was, must meanwhile be guarded from corruption and every danger. Hence, and hence only,† the extraordinary measures taken to insure the preservation of the corpse and the inviolability of the sepulchres; hence the huge pyramid, the secret pit, and the subterranean labyrinth. The shadowy and impalpable Ka—the mere aspect, be it re-

membered, of the man—was supposed to dwell in the tomb with the mummied body. This fragile conception was not, however, indestructible, like the soul and the intelligence. Being an aspect, it must perforce be the aspect of something material; and if the body which it represented were destroyed or damaged, the Ka was liable to the like mischance. In view of this danger, the Egyptian, by stocking his sepulchre with portrait statues, sought to provide the Ka with other chances of continuance, these statues being designed, in a strictly literal sense, to serve as supports or dummies for the Ka.‡

In the above we see a distorted copy of the Wis-lom-Religion as to after-death states of consciousness, showing, however, what the Egyptians believed would be the fate of the lower quaternary, were the physical remains preserved from dissolution. To put it in theosophical terminology, they considered that the self-consciousness (of Fifth-Race man now being in Kāma-Manas) rose into Devachan, leaving behind the Kāma Rupa in Kāma Loka, while Linga Sharira remained intact with the physical body. Observe the difference between this and the ordinary course of the lower quaternary when there has been no mummification; the Linga Sharira dissolves along with the fleshy part of the body, the Kāma Rupa disintegrating in course of time in the Kāma Loka, while the apotheosized portion of the Kāma-Manas becomes affiliated in Devachan with the Higher Ego, not enumerated in the above quotation as part of mortal man. But as shown by the late Egyptologist, Miss Amelia B. Edwards (see *Theosophist* xiii. 276), instead of having only four, the Egyptian "conceived of man as a composite being, consisting of at least six parts," of which "the Ka dwelt with the mummy in the

* We will all agree with the sage remark of another Egyptologist in his dictionary of Egyptian words, that the functions of the mummy (whatsoever they may be) "commenced after death."

† What data enables any modern Egyptologist to assert so confidently that such was the sole reason.

‡ According to *Isis Unveiled* (i. 226), the Ka was provided for even better than this. A "symbol of their incorruptible and immortal spirit," an inextinguishable lamp, attached to the mummy "by a magnetic thread," was sometimes placed in its sepulchre.

sepulchre." She then describes this "very interesting personage":

Authors agree as to the shadowy nature of the Ka. . . . They recognize that it was a Spectral Something, apart from the man's body, inseparable from him during life, surviving him after death, and destined to be reunited to him hereafter. . . .

The ancient Egyptian appealed to passers-by on behalf, not of his soul, which was performing its pilgrimage in Hades but of his Ka, which was the companion of his mummy in the tomb.

And what might we suppose he wanted for his Ka? Peace after the battle of life? Loving remembrance on the part of those who survived him?

Not at all. His supplication was of a far more material character. It was literally for the good things of this world—in a word for that is expressively termed "a square meal."

Opinions may differ as to the nature of the Ka itself; one regarding it as a ghost; another as a double, another as an *eidolon*, or genius. . . .

The ancient Egyptians were the first . . . people of antiquity who believed in the immortality of the soul. . . . But they believed also in the immortality of the rest of the man—in the literal resurrection of the body, and of the ultimate reunion of body, soul, intelligence, name, shadow, and Ka.

The description of the Ka here shows unmistakably to the Theosophist that it was the astral body, and that the Egyptians thought that by mummification it was given so prolonged an existence as to affect the succeeding incarnation. Assuredly the philosophers and Initiates of Egypt never believed in the literal resurrection of the body, but as explained by H. P. B.:

For 3,000 years at least the "mummy," notwithstanding all the chemical preparations, goes on throwing off, to the last, invisible atoms, which from the hour of death, reentering the various vortices of being, go indeed through every variety of organized life-forms. But it is not the soul—the fifth, least of all the sixth, principle—but the life-atoms of the Jiva, the second principle. At the end of the 3,000 years, sometimes more and sometimes less, after endless transmigrations, all these atoms are once more drawn together, and are made to form the new outer clothing or the body of the same monad

(the real soul) which had already been clothed with it two or three thousand of years before. . . . Such was the true, occult theory of the Egyptians.*

The above shows that Prâna, as well, is retained a much longer time by the process, and the statement in *Isis* (i. 226), that "the astral soul of the mummy was believed to be lingering about the body for the whole space of the 3,000 years of the circle of necessity," is enough to show support for the present theory regarding the mummy.†

It is not here stated that one whose astral form has been thus preserved must retake that identical one upon reincarnating. The theory advanced in this paper is that the present incarnation, by coming into psychometric relationship with such old astral substance and its thought pictures, to a great extent preserved through mummification of the body, will thereby gain a knowledge of that particular earth-life. Since some mummies—even according to exoteric Egyptologists—are nearly 6,000 years old, and since men of this Kali Yuga seldom require longer than 1,000 years to exhaust their spiritual impetus in higher spheres, it follows that several intervening incarnations may have taken place, any recollection as to which will not necessarily be gained by psychometrizing that particular mummy. .

In this connection I am reminded of the case of an American who came into possession of a talisman, which likewise gave him remembrance of his former incarnation. Learning that previously he had been a priest among a tribe of North American Indians, he again went among them, and has since been initiated in some of their occult degrecs. If a gem could produce such

* *Theosophist*, iv. 286.

† It might be urged as an objection that the Egyptians mummified their "cats" as well. This custom doubtless arose among the profane, who, believing in the literal resurrection of the body, desired their "sacred" pets to reappear with them.

an effect, assuredly a mummy would afford more ample proof of reincarnation. Those who have given psychometry any practical attention know how vivid are the astral pictures retained in an object worn by a person, but in the case of one's mummy the psychic impressions would be even too strong for one of weak will.

It is quite enough, in order to bring back the race to a belief in reëmbodiment in a more advanced and liberal age than the present, that a percentage of mummies discovered be shown as locking up memories of past lives of those who are living again. During the spirit of religious bigotry in past centuries no such demonstration would have been undertaken, nor in the present is psychometry in sufficient repute to admit of such investigation being deemed scientific; but with the incoming of a new and better cycle the time must soon come when this proof will be forthcoming.

Such a practical demonstration of the truth of the reincarnation would produce a thunder-clap in the mental sky of the West, and give it by far the greatest possible impulse towards a higher evolution. The importance of showing to the Western world the existence of the main pillar of modern Theosophy cannot be over-estimated, but in so doing evidence that might avail in the East would be of little use in this materialistic West which prides itself upon being so practical. No metaphysical subtleties will therefore do. Here the question usually asked is :

"If I have lived on earth so many times before, why do I not remember something about it ?"

Students of Theosophy, instead of trying to make plain the necessarily complicated answers as found in the *Key to Theosophy* (pp. 127, 128, and 130), usually give a simpler—and totally inadequate—explanation.

The importance, therefore, of a practical demonstration of the fact of reincarnation is very evident, since its acceptance by the dominant Western races would give the greatest impetus to the world's evolution. Once that a person is brought to the firm conviction that hundreds of lives are lived by every one on earth, the whole meaning and purpose of existence assumes a new aspect. New incentives to right action are aroused, for a philosophic basis for ethics usurps the place of blind belief in dogma. As with individuals, so with nations; they will be urged to a more universal recognition of the ties of brotherhood, for every citizen will see that not always has he been a member of that particular nation into which he was last born.

Now without question the grandest mysteries of the West were those of old Chem; she is to-day in a fallen state, a few *jelaheen* along the Nile representing all that is now seen of a once resplendent civilization. Her children have incarnated elsewhere, but at the return of the auspicious cycle they will come back, and she will regain her lost estate. Being the great depository of occult wisdom in the West, it would seemingly be the self-imposed duty of Egypt to prove unequivocally the truth of reincarnation. This, I feel assured, can be done by means of the mummies at the proper time.

In the meanwhile it is to be hoped that more care will be taken of them in the museums, and that no more ancient tombs be discovered. It is a matter of regret, even from archaeological reasons, that they receive the treatment they do. The ancient burial places of the Incas are strewn with mummied fragments, the stupid gold-seeker having wrought ruin everywhere. Shiploads of Egyptian mummies have actually been taken to England and

ground up for fertilizing and painting purposes! Such gross desecration should be prohibited by law; but the difficulty is that if the moral status and refinement of a people are not sufficiently high to demand the passing of such a law, its presence on the statute books would be no guarantee for its enforcement.

However, if our theory is correct,

the work of demonstrating reincarnation by means of the mummy is in good hands, for as said somewhere in *The Secret Doctrine*, although the "Egyptian priests" have forgotten a great deal of their archaic wisdom, they still know vastly more than our Egyptologists.

Lucifer.

Reviews.

MAJUDEVAMANANA. A very interesting translation. As far as the translation is concerned, the book is a lucid epitome of all the great questions of Hindu Philosophy. The views are similar to those of Panchadasi and other great Vedantic works. The nature of Brahman as Satchidananda is fully discussed in this valuable work. Though written by a Theosophist, most of whom are apt to consider the authority of H. P. B. as superior to that of the Upanishads, the rendering is very faithful and we advise our readers to send for a copy of the little book. The price of the book is only Ans. 8, and may be had at the "Theosophist" office.

Astrological Self-instructor. This is a handy book of about 200 pages for beginners in Astrology. By far the most important part of the work is the introduction in which a successful attempt is made to show that the planets have a great influence on our temperament. The introduction covers about 70 pages and shows much erudition. The remainder of the book contains very little new matter and looks like an epitome of Brihat Jataka and similar other treatises on Astrology. Still it is very useful for the tyro in

Astrology. The attempts of Mr. Suryanarain Row, B. A. to revive the ancient grandeur of Astrology is no doubt laudable, but the course which he has followed in order to achieve this end does not seem to us to be the right one. Instead of translating well-known works on Astrology, he should try to become acquainted with the *secret method* of calculation practised by some of our genuine native astrologers. By publishing these hitherto unknown methods he can hope to raise Astrology in the *status* of science. The published books only contain rules of general application and are devoid of secret hints. Without the latter, Astrology is of very little value. The book is priced Re. 1, and 8 only including postage. Apply to B. Surjanarain Row, B. A., Bellary, India. The *Astrological Primer* by the same author. Price Ans. 11, including postage.

Thoughts on Bagavad Gita.—It is a dissertation on Gita from the Pouranic standpoint,—a standpoint hitherto lost sight of according to our author,—a Brahmin F. T. S., by all its commentators. We must say at once that it is a model Theosophical hand-book. It has all the characteristics of the Theosophical.

Society and its vast literature. It has freely baptized Sanskrit substantives into English qualitatives, e. g. "The Mahatmic tree," "furnish Manasically," "Karmically reap," "Para Brahmic nonentity," "the yogic position," "Dhyanic attempt," "the Karmic smell" and a whole host of them. It lifts the veil from over subtle mystical questions, and with true Theosophic instinct directs the reader to search out the answer himself by the light (!) of what has been hinted in the book but brings all force and light to bear upon the clearing of the misconceptions which it imagines the reader might form from any of its statements. It seizes every opportunity of preaching the excellence of the present Theosophical brotherhood with all its might and exhorts all to come under its pale—to speak nothing of the dogmatic and authoritative way in which it offers its opinion on subtle and contested points such as "Final emancipation," "Freedom from duty &c., &c."

One other peculiar feature of its own,—a newly developed faculty in the Theosophic manas, is the venting of its spleen in as well as out of season against the Vedantins as a lot. It is curious to find "A Brahmin F. T. S." posing as a teacher of the enlightened nineteenth century people having such conceptions regarding the end of all knowledge.

In conclusion we cannot refrain from stating that the several beautiful and lucid passages which the book contains specially on yagna and similar subjects would have made it a readable volume, had not a sharp and self-sufficient party-spirit pervaded throughout it.

The Light of the East. The *Sun*, a Calcutta Daily, has the following remarks on our Magazine in its leader of the 5th of October :

When moral irresponsibilities and scepticism run mad are the order

of the day, it is decided comfort to turn to the pages of a monthly journal which is a Hindu theist to the backbone. The appearance just a year ago of the *Light of the East*, a Hindu monthly review edited by Babu S. C. Mukhopadhyaya, M. A., was hailed by a large circle of readers of periodical literature. With the denationalization of the fringe of the Hindu nation, magazines had sprung of all over the country under the editorship of both Anglo-Indians and natives—and even of Hindus now and again—and they all contained literature suited to the altered taste and spirit of the time. But the real Young Bengal, almost overpowered by the conceit of his high English education, despised to read any literature manufactured in India. He read the "Home" reviews and magazines which alone, in his opinion, contained anything worth reading. Nothing short of Irish or Egyptian politics, nothing short of English social topics, nothing short of Tyndall or Huxley—of Carlyle or Herbert Spencer—could claim his attention, not to speak of the favour of his perusal. Sanskrit, according to him, was the language of barbarians, and Bengalee was beneath his dignity. He deemed it a curse to have to speak in Bengali whenever he had to say any thing to one innocent of English, such as mother, sister, wife or servant. He almost wondered, under the hallucination of his diseased fancy, why the whole world had not become converted along with him into an English speaking world. To him Englishmen were gods, their language divine, their thoughts transcendental. The greatest pity of his life was that he was not born in England, as an Englishman and amongst Englishmen.

Such was the depth of the degradation into which the first effect of English education cast our young men. These were the first

batch of Young Bengal shorn of the least trace of individuality. Happily they are almost all dead now or their baneful influence would have greatly hindered the force of the reaction which is the cheering feature of the present day. After the first dazzle of English education had passed away, our young men, born after the first batch of Young Bengal pondered deeply and well over the merits of English thought and light and the hollowness of English civilisation faintly dawned upon them. The Theosophical movement, springing up soon after succeeded in clearing the mists which shrouded that dawn. The appearance of Col. Olcott and Madame Blavatsky in time marked an epoch in the history of Western enlightenment in India. The Hindoo nation, in particular, was greatly benefitted by the preaching of the Colonel and the Madame. The founders of the Theosophical Society not only turned their attention to the worth of their own scripture and philosophy but dinned into their ears the fact that the Hindoo religion and philosophy were far above any others, modern or ancient. Thus did the tide of the reaction set in in right earnest until to-day we find even graduates of our Universities setting no more value upon English education than as an outlandish ornament which has become out of date.

But this reform, which has really come from within, is gaining ground more rapidly than outsiders can suspect. Our young men have almost all become ashamed of Western habits and thoughts and though they have not yet been able to give them up altogether, they are striving hard to do so. Most of them have become convinced that the happiness which is the goal of human existence can only be found in the study of the tenets of the Hindoo Shastras and the practices enjoined in them. The fact will startle the

Anglo-Indian world—in such ignorance does it live in regard to matters relating to native social life—that graduates of our universities can now be found in almost every town and village who practise *yoga* and do not believe in any thing that is not contained in the Veda and the Shashtra. The magazine under review is the most shining illustration of the new order of things. It is edited by an M. A. of the Calcutta University of considerable learning. His writings give evidence of very wide study of English literature of the highest class. There is no mistake that Baboo S. C. Mukhopadhyaya has not only studied all the best known authors of English and German philosophy but is also thoroughly conversant with all standard and even the latest scientific works. To this no inconsiderable amount of erudition in Western lore, he joins very wide and deep research in the Veda and the Shashtra. The present number of the *Light of the East*, being the first number of the second year, proclaims the fact that our educated young men have resolved not to be deceived again by the false glare of a hollow education and hollow civilisation. They have found in Hinduism what the Western *savants* have been and still are groping in the dark to find—the Haven of peace. We are exceedingly glad to learn that this magazine is getting into the popularity which it deserves. The editor opens the second year with these words:—

The *Light* which appeared in the spiritual horizon of the East about twelve months ago is now steadily moving towards the meridian to occupy a definite place in the literary heaven. The mists of uncertainty which shrouded its rising beams have well nigh vanished and the circle of its lovers and admirers is increasing every day. The *Light of the East* is the reflection of the central sun of Aryan Wisdom from which all religions and philosophies have borrowed whatever is true in them. May it continue long to shed its shining beams into the dark corners of the hearts of every lover of Truth. But the *Light* which shines within the lotus of every

heart needs no illumination. The steady and eternal light of Chaitanya illumines the whole of the universe, even the suns, the moons, and the stars. It is the Light of Lights, the Eye of the universe. From it alone does every *Jiva* receive the illumination which sheds lustre along the path of progress and which leads one to the ocean of self-luminous consciousness.

The present number, the first instalment of the second volume, also marks a new series, and contains a varied amount of transcendental literature which must prove very, wholesome reading for all classes of

readers. Another distinctive feature of the issue under notice is its excellent printing and get up which reflects great credit upon the Newton Press where it is published. It looks every inch an American magazine so far as the letter press is concerned. The design of the new frontispiece is very happily conceived. It illuminates the idea of the magazine—how the light streams from the East to the West. We wish the enterprise every success.

Universal Brotherhood.

UNDER the above heading an article appears in the current number of the "Theosophic Gleaning" in which the writer has heaped endless abuses on the devoted head of the Brahmins. The writer is a preacher of the doctrine of Universal Brotherhood and he is desirous of making level every social institution at one blow. Universal Brotherhood is a doctrine diametrically opposed to the Hindu theory of *Karma*. It exists in name only. The Karmic law which makes immense difference between man and man and between nations is entirely overlooked by the propounders of this theory. For millions and millions of years to come there can be no such thing on earth as Universal Brotherhood. Let there at first be national Brotherhood. When we find that in most cases there is no real Brotherhood between *born* brothers, when we find that nations are tearing one another asunder like packs of wolves, when we find that the great nations of Europe are armed to the teeth ready to cut one another into pieces at the slightest provocation, when we reflect that the Karmic law is destined

to create a natural difference between man and man,—we may very reasonably bid farewell to the chimerical idea of Universal Brotherhood at least for some millions of years to come.

Referring to the Brahmins the writer says, "Amid a show of eloquence heightened by *little understood* quotations from *Sanskrit*, and a volubility in which our high-caste neighbour delights to discredit every other cult * * * does he not betray, even when professing faith in Theosophy, a suppressed pride in *accidental circumstance* of his birth in a high caste, and an equally suppressed, though by no means a less deep-seated sentiment, that he may without consequence to himself leave others to their fate, viz., those whom, after much haggling on the part of a friendly opponent he will admit, be it only theoretically and remotely, and with an apparent anguish of reluctance, to be his brethren, or at any rate, not have the hardihood to deny them the title?" Fine words indeed but which will not bear the slightest criticism. If the quotations uttered by a learned Brahmin of India

are *ill-understood* by [him, are we to believe that those quotations are better understood by most Theosophists who are Theosophists only in name? The Brahman's birth is not *accidental*; we wonder how could a believer in *Karmic law* say that the caste-system which governed India for thousands of years is not the product of the Karmic law but of accident? It is true that some Brahmins are inflated with pride and are apt to "discredit every other cult," but is it not also true that even some Theosophists are apt to discredit "every other cult" which is absent from the Isis Unveiled or the Secret Doctrine?

Again, "Does not the unnatural, self-imposed seclusion of the Brahman look more like an obstacle in the way of progress and of the *practical realization* of Universal Brotherhood? If the Brahman's body was built of a different stuff from that of the rest of mankind, how could H. P. B., a Mlechha's daughter, whom every Hindu Theosophist venerates, has been selected to be our Teacher and to reveal us truths that had escaped our most erudite pundits, and a Military Commander of no less a casteless Mlechha race at the antipodes to be the President of a Society whose latent power to gather every race and sect in a union of Brotherhood it is yet impossible to gauge." No doubt in the above passage the writer waxes eloquent but his argu-

ment is against the Theosophical tenets themselves? In the Esoteric Buddhism Mr. Sinnett quotes the following passage from a letter of Mahatma K. H.: "I told you before that the highest people now on earth (spiritually) belong to the first sub-race of the fifth root-race, and those are the Aryan Asiatics." From the above our friend will see that there is some difference between the Hindus and their white conquerors. We also beg to say that it is a presumption on the part of the writer to say that H. P. B. knew more of our Shastras than men like *Bishudhānanda Swami* of Benares, and that a true Hindu should be ashamed to say publicly that he has not found a fit *Guru* in *Aryavartta* but has accepted H. P. B. as his spiritual guide! May we ask what kind of *Dikshā* (muntrum) has our critic received from H. P. B.? Perhaps he will reply that *Dikshā*, &c., are all useless and an intellectual conception of some fine sentences from the "Secret Doctrine" is all that is required in order to secure salvation. We live in strange times, so strange that we hear even from the mouth of a Hindu, that H. P. B. is his *Guru*. All our ideas are colored by un-Hindu influence, so much so that even the Hindu Mahatma K. H. is represented to us not as the hoary Rishi with his *Jatā* and *Balkal*, but as a fine English-speaking gentleman of London.

Z.

Astabakra Sāhita.

CHAPTER IV.

Janaka.

(1)

WHAT comparison can there be between the calm knower of one's self who regards the world as a toy and the fool who thinks it a reality and regards it as a burden ?

(2)

The *Yogi* sits unmoved in that exalted position to attain which the *Devus* even have a great longing.

(3)

The knower of one's self is not affected either by vice or virtue just as the space does not become affected by the visible smoke which it contains.

(4)

The Mahātma who is conscious that the whole universe is his *ātmā* can live any way he likes ; there is no body to prevent him from doing anything ?

(5)

Only the wise is able to make himself devoid of attraction or hatred to all phenomena of Nature, from a piece of wood to Brahā himself.

(6)

The wise man who knows himself to be Brahṁ becomes fearless and does whatever he likes.

CHAPTER V.

Astabakra.

(1)

There is no relation between yourself and other objects, then, what are you trying to leave ? Make the *Pancha Bhutas* (matter) vanish by

an effort of abstraction and afterwards merge your own soul in Brahṁ.

(2)

The universe has arisen in the undifferentiated *ātmā* like so many bubbles in the ocean ; knowing this merge yourself in your self.

(3)

In spite of the visible objects the universe does not exist in you who is shapeless. The universe is of you as the false snake is of Brahṁ.

(4)

Regarding pain and pleasure, hope and despair, life and death, as equal merge yourself in the Supreme.

CHAPTER VI.

Astabakra.

(1)

"I am infinite like space and the universe is like an earthen pot"; knowing this remain in *laya* state without leaving or taking anything.

(2)

"I am like the ocean and the world of phenomena are like its waves"; knowing this remain in the *laya* state without leaving or taking anything.

(3)

"I am like the pearl in which the universe shines like the false silver"; knowing this remain in the *laya* state without leaving or taking anything.

(4)

"I am in everything and everything is in Me," knowing this remain in the *laya* state without leaving or taking anything.

(To be continued)

"That Art Thou."

Chhandogya Upanishad.

"This so solid-seeming world, after all, is but an air-image over Me, the only reality; and nature with its thousand-fold productions and destruction, but the reflex of our inward force, the phantasy of our dream."—*Carlyle*.

THE LIGHT OF THE EAST.

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[No. 3.]

Keynotes.

THERE is a conflict of opinions in the Hindu Shástras regarding the age of man in the different *yugas*. In ordinary almanacks it is stated that the period of the life-time of one man in the *Satya yuga* was one *lac* of years. But the Manu Sanhita, Yoga Báshista and certain passages of the Vedas show that the life-period of a human being in that remote age was only four hundred years. How are we to reconcile these conflicting statements.

In the Bible we find that the age of the patriarchs is stated to be of inordinate length, viz., the ages of Solomon, Jeremiah, Job, and others. Recent excavations in different parts of the world have also shown that the physical stature of the men of the pre-historic ages was gigantic and colossal. These facts bear out the statement of the Manu Sánhita that the age of man in the *Kritá* age was four hundred years. The age of the Biblical patriarchs some-

times reach the high figure of 900 years. All these testimony from different parts of the world can never be taken as fabulous by a rational being especially when these statements are corroborated from excavations. But still how are we to explain the enormous age of a *lac* of years for man as stated in the current almanacks and which is, no doubt, taken from some Shástras?

* *

The truth is that the period of four hundred years above mentioned refers to the average life-period of an ordinary man in the *Satya yuga*. The extraordinary number of years which go to make up a *lac* of years refer to the life of a *Yogi*, *Rishi*, or *Mahátma*. It is further stated that in that remote *yuga* men had the power to leave their body *at will*. Of course this refers to the case of extraordinary men

only who by means of *yoga* could prolong their lives for *lacs* of years or for any period they wished.

* *

The *yugas* signify vast astronomical periods. For example, Kali-yuga commenced when there was a conjunction of all the planets in the ecliptic. Each *yuga* covers many geological sub-periods of the modern scientists, such as the Glacial Period, Tertiary Period, Eocene Period, &c. The material surroundings as well as the condition of life of the inhabitants of those periods were no doubt different from our own. It is therefore, probable that their life-period was also different.

* *

Col. Olcott's "Old Diary Leaves," in the Theosophist, is becoming startling. In 1879, when "Isis Unveiled" was compiled, Mme. Blavatsky did not hold the doctrine of re-incarnation, tho' she had lived among Hindus, Buddhists and Tibetan adepts! Again, there are not, as formerly taught, seven degrees of Mahátmas but sixty-three, and some of these are ignorant of re-incarnation, and possess no *siddhis*! Well, the more we know the less we know! *The Buddhist Ray*.

* *

"I am forced to smile," says the Sádhu Tulsy Das in a beautiful Hindi couplet, "to see the fish dying of thirst in the water." Within the ocean of Satchidánanda man holds his being, the act, the actor, and the acting are each and all of them immersed in the fountain-head, but man runs hither and thither to get a glimpse of God!

* *

"Would'st know where I found the Supreme?" says Attar, a Sufi sage,— "One step behind the Self."

* *

A correspondent gives a very good explanation of the caste-system in Prasnottara. He says, "The caste-system is based upon the doctrine of Spiritual Heredity and it also holds good from the physical standpoint of division of labour and economy or utility. Unlike the modern doctrine of heredity which regards the physical body only of importance, the Hindu legislators of old paid more attention to mental heredity and studying nature found that the mind of man was born in a family having the same tendency as itself. They, therefore, divided the race into 4 principal divisions following different avocations such as spirituality, war, trade, and agriculture.

Now when a man is born in a family of his own proclivities and when that family has been for a series of generations developing in one special field he begins with a good start or impetus in that field. His parents being of that tendency put him in the way from his very boyhood. All his associations, such as neighbours, things, &c., tend to remind him of that one field. Here I would state that each class of persons in India reside in its own precincts, undisturbed by others, though of late that custom is deviated from in large towns. In consequence, instruments, books, &c., are easily obtainable in the family itself as also easy access to information. Thus our forefathers created many specialists in each field who worked in it from their earliest years like the specialists in philosophy science &c., of modern days, the difference being that the modern system lacks good specialists both in number and quality as well as *race* specialists as in the Hindu system. By race specialists I mean those who propagate issue having the same tendencies as the father. Thus we find that caste system, both on account of heredity and utility, is good.

It is not, however, to be supposed there will be no love or unanimity of feeling between the castes. On account of division of labour, each has to depend upon the others for its food, physical, mental, or other which others may give. For instance, when spirituality was wanted all the others would apply to the Brahmins for help, and so on."

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In the October issue of the Notes and Queries an American magazine, the editor tries to explain the grand astronomical theory that our Sun with all its planetary systems is revolving round a huge central star which is a member of the cluster called Hercules.

* *

The Theosophist for November in reviewing the article entitled the "Mahátmás" in the September No. of the Light of the East says, "In the latter (article) objection is taken to the Theosophic view of the Mahátmás. It is full of blind assertion and unsupported theory, but it should be read by Theophists for comparison with other statements made upon what we may regard as *higher authority*." The italics are ours. In reply we should state that the assertions contained in the article in question are at least as authoritative as those given out by the Theosophical leaders; nay, they are more so, as the article above referred to contains no such conflicting opinions as displayed by Mr. Sinnett in his opinion about the planetary chain. We have very little regard for the authority of one who, it is alleged, did not know the re-incarnation theory when writing *Isis Unveiled* and most of whose adepts are ignorant of the same. May we ask, how many super-sensual

statements of the Theosophical leaders are not "blind assertions and unsupported theories?"

* *

In the current number of the Theosophist in an article entitled, "The Doctrine of Máya and the Hindu scriptures" an attempt is made to show that "Absolute Monism," which allows Parambramh to be the only existing reality is not the true doctrine of the Upanishads, and that Sankara and his followers are wrong in their interpretation of the Upanishads. The writer says, "The Advaitis can have no Moksha or final release. Their Moksha can only be a kind of self-destruction, which is figuratively termed Moksha." This is a very *rash* assertion and the writer has come to this strange conclusion for the following reason. He seems to judge everything from the standpoint of man and holds that as the consciousness of Parambramh is not similar to that of a man, Bramh is equivalent to "non-being." Just in the same way an ant may reason that as the consciousness of Sir Issac Newton is not similar to his own the mathematician is equivalent to "non-being." In the Secret Doctrine Parambramh is defined as the "ceaseless eternal breath, which *knows itself not*." Passages like the above (saturated with atheistic flavour) have tinged the thoughts of many a Hindu Theosophist who have come to regard Parambramh as an entity which "*knows itself not*." If Bramh "*knows itself not*," then it is like a piece of inanimate matter and nothing else. Certainly it is not desirable to reduce one's self into this condition. But no. The Parambramh of the Hindus is *Satchidánanda*. It is simply existence, intelligence and bliss. It is sometimes urged that how can Bramh be *conscious* of itself when there is no duality. The answer is, because it

is *self-luminous*. It requires nothing to illumine it. The Sun is always self-luminous though it receives no external light.

The student should read the philosophy of Kant if he is desirous to understand thoroughly the theory of *Máyá* as propounded by Sankara. He will find that the *matter* of our waking state is as unreal as the matter of dream from the *stand-point* of spirit.

The writer says that the doctrine of *Máyá* is nowhere explicitly put forth in our religious scriptures. The whole of Yoga Báshista teaches it. We refer our readers to Aitareya Upanishad, I. 2. with Sankara's commentary thereon. It may be remarked (this passage says) that a carpenter can make a house as he is possessed of material, but how can the soul, being *without material*, create the world? * * * We may say that as a material juggler without material creates himself as it were another self going in the air, so the omniscient deity being omniscient and almighty in

Máyá, creates himself as it were another self in the form of the world. Rigveda X. 129. teaches the same doctrine. The doctrine is present in many places of the Brihadáranyaka Upanishad. The Gita-condenses the doctrine in one Sloka, viz., Ch. II. 16.

* * *

No. 2. Vol. I. of Borderland (London) edited by Mr. Stead has reached our table. The magazine is of surpassing interest and treats of Crystal-reading, Mesmerism, Clairvoyance, Telepathy, Spiritualism, Automatic writing, Astrology and kindred subjects. If the scientific line of research be strictly adhered to, the magazine will mark an era in the history of modern thought. We are afraid, there is every possibility of a departure being made from the scientific line of research as the subjects are mystical and far away from trodden grounds; and we advise Mr. Stead to adhere to the scientific plan.

The Aim of Life.

WHAT is the common goal of all existence? What is the point to which every creature from the microscopic insect to the cultured and enlightened intellect of the nineteenth century is running? Which is the common object ever unattainable, but shining in the distance, to which all eyes are turned? What is that tempting bait which the young and the old, the girl of seventeen summers as well as the hoary-headed man of seventy winters, are eager to swallow? It is *Happiness*. Search where you will, in the dark bowels of the

earth as well as in the sun-lit expanse of space, you will find that every creature is goaded with the unrest of unceasing willing and desiring, with the untiring search for happiness. Even old men cherish for their children the realisation of their hopes for the attainment of happiness whose vanity they have in all respects perceived in their own case. The desire for happiness is latent in every creature and is the mainspring of its action. The *will* is always yearning after satisfaction, but in the long run it always remains unsatisfied, empty, and

restless as before. There are two kinds of gratification we earnestly long for. The one is of a purely physical nature, concerned with the nerves and is aptly termed *nervous* or *sensual* pleasure. The senses which give us the largest amount of sensual pleasure are the *palate* and the *sexual* organs. Here the *will* enjoys through the nervous system. The pleasure is of a purely nervous character and when it reaches a certain degree of intensity the nerves become blunted and the gratification comes to an end for the time being. (Think of the satiation after a rich meal and exhaustion in sexual gratification). The pleasures of the nervous system are called *Tamasic* and are of a very low order in as much as the nerves produce a far larger amount of *pain* than *pleasure* during a life time. (Think of the agony of death, the *pain* produced by hunger, thirst, fatigue, disease and accidents). *The accustomed is no longer felt as enjoyment; but the omission of the customary is painfully felt:* "We do not feel the health of our whole body, but only the little part where the shoe pinches," says Schopenhauer; again, "Whoever wishes to put to a brief trial the assertion that in the world enjoyment outweighs pain, or at least in equipoise with it, should compare the sensation of the animal which devours another with that of this other." The loathsome venereal diseases brought about by excessive sexual indulgence and the awful pains of child-bearing in women can never be placed side by side with the momentary sensation which is the result of the sexual impulse. As regards the general condition of the nervous system, it is evident that nobody enjoys health in the same sense as he suffers from disease; nobody feels a limb except when he is ill; the nervous feels that he has nerves; only he who has diseased

eyes feels that he has those organs; the healthy, however, perceives only by sight and touch that he has a body.

From the above considerations it is clear that as regards the pains and pleasures of the nervous system, the former far out-weigh the latter and it is a delusion to think that in an entire life-time the sum of nervous pleasure exceeds or is even equal to the sum of nervous pain. Even granting that the pleasures and pains equipoise each other (which is certainly not the case) the balance would weigh in the side of pain as will appear from the following considerations stated by Hartmann: "If I have the choice either of not at all hearing, or of hearing first for five minutes discords and then for five minutes a fine piece of music; if I have the choice either not to smell at all, or to smell first a stench and then a perfume; if I have the choice either not to taste, or to taste first something disagreeable and then something agreeable, I shall in all the cases decide for the non-hearing, non-smelling, and non-tasting, even if the successive homogenous painful and pleasurable sensations appear to me to be equal in degree, although it would certainly be difficult to ascertain the equality of the degree."

We see that as long as sensation will continue the sum of pain will far outweigh the sum of pleasure. The state of deep sleep may be called the Zero-point of sensation, when pain or pleasure is absent. With regard to the nervous system, therefore, the state of its non-existence is preferable to the state of its existence; hence the hope for attaining a sum of pleasure during a life-time which will outweigh the sum of pain is simply a delusion.

From the consideration of the pleasures of the senses let us pass over to the sensations which are purely mental, that is, to the

province of the *will*. Here we find that mental pleasure consists in the satisfaction of a desire and mental pain in its non-satisfaction. But we know from experience that the *will* never becomes satisfied. In its search or enjoyment it vainly grasps one object after another fondly devoting itself to the first best object that pleases it; but as soon as it withdraws and asks, "Am I now happy?" the reply comes from the depth of its soul, 'oh, no; thou art still just as empty and destitute as before!' There is much truth in the following statement of Schopenhauer, "The *will* is, as long as it exists unsatisfied, for otherwise it would exist no longer; the unsatisfied will, however, is want, need, displeasure. If now it is satisfied this displeasure is abolished, and therein consists the satisfaction or pleasure; another there is not." Now, a lasting satisfaction of the *will* can only proceed from *contentment* and not from the enjoyment of any external object. Hence the man enjoying perfect contentment is far happier than the emperor of the whole world. This is the great truth which lies hidden in the ancient Shástric lore of India. When the *negation of will* is fully accomplished rebirth ceases and the man becomes possessed of the knowledge of his higher self. This is known as *Jibunmukti*. We have shown before that the non-existence of the nervous system is preferable to its existence in as much as it inflicts more pain than pleasure; we now see that the *negation* of the will is preferable to its existence in as much as the will is, as long as it exists, unsatisfied, for otherwise it would exist no longer; the unsatisfied will, however, is want, need, and displeasure. Hence we conclude that, on the whole, the non-existence of man, under the present circumstances, is preferable to his existence and that the only path to happiness

is the *negation of the will to enjoy*. The *will to enjoy* is the cause of rebirth. When the negation is accomplished rebirth ceases and the will becomes transformed into *Satchidánanda*.

Mukti or emancipation is a purely subjective state. The word *Nirvāna* which occurs in the Hindu as well as in the Buddhistic literature fully expresses the meaning of *Mukti*. *Nirvāna* means the extinction or the blowing out of the mind or *desire*. When desire comes to an end the true nature of the sense of "I" (egoism) is revealed, which is clouded with desire in the case of an ordinary man. This revelation of self, which is of the nature of *Satchidánanda*, is *Mukti*. There is no *material cord* which binds the self with the body; it is the invisible cord of *desire* which ties us down to our mortal tenement. But sunder this tie for ever and you will reach the supreme abode of Bliss.

What is then the Aim of Life? The aim of life is to secure eternal happiness for the soul. How are we to reach this end? By the extinction of all desire, by the negation of the will. The will should be carefully turned aside from every object of enjoyment by the suppression of the passions and should lie self-satisfied like a *dead* object. This is the first step in the ladder of *Nirvāna*; all else will be accomplished by the slow process of nature. The initial step is the most difficult and is adorned with the most tempting objects of enjoyment. To rend asunder the veil of seeming beauty and to find out its hollowness is the work of wisdom and is the only means of salvation. This is the great truth which is inculcated by the Aryan Rishis, by Christ, and by Buddha. It is the crown-jewel of wisdom. The deluded world can not see through the veil of *Māya*. The natural man lives for the moment and like the animal

wanders vaguely through the world without looking straight to the end of his existence. He revels in transcendent ideals, strives after glory, possessions, and practical science, till at last he perceives the vanity of all endeavour and rests his weary head longing for peace. After the energetic activity of manhood, the wise man enters upon a period of ripe contemplation and at last comes to the simple conclusion that the death of desire is the royal road to the abode of eternal peace.

The illusion which deceives man with a show of false pleasure can be easily detected by a critical examination of the so-called pleasures of life. I am indebted to Mr. Hartmann (a great German philosopher) for a critical analysis of the apparently pleasure-giving feelings of man. The satiation of hunger and love seems to give us the greatest amount of pleasure but on close consideration it will be found that the pain they inflict outweighs the sense of pleasure. Hartmann's remarks on these two radical impulses of human nature, I quote as follow in his own words. Regarding these two impulses he says, "If the value of these two factors for the individual must be pronounced to be small, there is little prospect of showing the value of individual life for its own sake in other ways." Again, "whoever finds himself in the fortunate situation of being able, whenever the commencement of hunger is announced, instantly to satisfy the same, and whoever is not inconvenienced by the lowering of the power of the brain through satiety, may certainly receive through hunger a certain excess of pleasure by the power of digestion; but how few are in this doubly enviable position! Most of the 1,300 millions of the earth's inhabitants have either a scanty nourishment, unsatisfying and prolonging life with difficulty, or they live for a time in

superfluity from which they derive no preponderating enjoyment, and must for another period actually starve and suffer want, when they must accordingly endure the pains of hunger for long periods, whilst the pleasure of satiety, with perfect stilling of hunger, only occupies a few hours of the day. But now let any one compare the dull delight of satiety and digestion with the distinct gnawing of hunger or the hell-torments of thirst to which animals in deserts, steppes, and such regions that in the hot season are perfectly dry are not seldom exposed. How much more however, must among many species of animals the pain of hunger exceed the pleasure of satiety in the course of life, which at certain season die of hunger, from want of food, often in considerable numbers, or for weeks and months just on the brink of starvation, prolong their existence in slightly more favourable conditions of life! * * But even in our large towns we read ever and anon of cases of literal dying of hunger. Can the gluttony of a thousand gourminds outweigh the torments of one starving human being? The result in respect of hunger is then this, that the individual by the simple stilling of his hunger, never experiences a positive rise above the Zero-point of sensation; that under specially favourable circumstances he can certainly gain a positive excess of pleasure by the relish and pleasure of digestion connected with hunger; but that in the animal kingdom and the human kingdom, on the whole, the torment and pain produced by hunger and its consequences far outweigh, and always will outweigh, the pleasure connected with its satisfaction. Considered in itself, therefore, the need of food is an evil." Referring to the feeling of love, Mr. Hartmann says, "With man, especially the cultivated, birth is more painful and more difficult

than for any other animal, and mostly entails a longer sick-bed. I need not hesitate, therefore, to declare the total sufferings of child-bearing for the woman greater than the total physical pleasures of coition. * * * One side generally loves more ardently than the other; the less loving is usually the first to draw back and the other feels faithlessly abandoned and betrayed. Whoever could see and weigh the pain of deceived hearts on account of broken vows, as much of it as is in the world at any moment would find that it alone exceeds all the happiness derived from love existing at the same time in the world, for the simple reason that the pain of disillusion and the bitterness of betrayal last much longer than the blissful illusion. * * * How much married and domestic peace is not destroyed by clandestine love! What colossal sacrifices of paternal happiness and well-being in other respects does not the unblessed sexual impulse demand! Father's curse and expulsion from the family circle, even from the social circle in which one has become rooted ;

such is the price paid by man and maiden in order merely to be united to the beloved one!" Following the principle that pleasure consists only in the satisfaction of the will and the customary is no longer felt as pleasurable the philosopher says, "A caliph, on the other hand who is conscious that he has only to issue his commands in order to possess any woman that pleases him, will hardly be at all conscious of the satisfaction of his will, however, strong it may be in particular case. Hence it follows that the pleasure of satisfaction is only purchased by preceding pain at the supposed impossibility of attaining possession; for difficulties whose conquest one foresees as certain are already no longer difficulties."

From the above it is clear that the expectation of pleasure, under the present circumstances of man, rests on an illusion; that in the world, *pain* far outweighs the sense of *pleasure*; and that *Bairāgya* (the death of desire) as recommended by the ancient Rishis can only lead one to the abode of infinite bliss.

The T. S.

THE T. S. is strong and stout enough and well-secured in the affection of the present generation to stand in need of any body's smiles or frowns. Yet criticism in true spirit is a thing never unwelcome to any honest institution having for its aim objects high and noble as those of the T. S. In the hope of giving expression to the feeling which the Hindus in general entertain towards it, I venture to write the following lines on the T. S. as it stands at present.

I shall but tell the bare truth when I say that the formation of the T. S. has marked an epoch in the world's history. Its influence and the change it has wrought on the thinking portion of humanity and thus on the world at large are no more dim shows of the perspective but real glaring facts. Indeed it has made poor progress in India; but it has taught the European world a great lesson,—that of looking with other eyes on the Indians than those used heretofore for the

act. The proper field of its action is Europe. It is a tree whose roots are in the Eastern soil and the trunk and branches in the sky of the West. India provides it with sap and life for the enjoyment of its shade and fruits by Europe. The whole thought of Europe, excepting a few honorable exceptions, was hitherto confined in the narrow groove of the sensual, material world with nothing but blankness or grandmother conceptions of the other side beyond it, and the advent of the T. S. has offered the general public for the first time the opportunity to speak out their thoughts, to believe according to their reasons, and form a general idea of life and death which is rational and intelligible. For an organized support is in all countries and among all nations necessary for the support of the belief and practice of the general mass and this the T. S. affords to the West. The T. S. has been carrying to the homes of Europe the sublime truths of nature, re-incarnation and the law of Karma where an eternal heaven and eternal hell, after a period of hanging in the space, reigned supreme. Now people are learning there to laugh at the foolish threat of the missionary that "God has pronounced his eternal condemnation against the world." The T. S. has opened out new avenues of thought on life and death and has imparted a spiritual turn to the hopeless and grovelling material tendency of the west, caused by the ungodly theories of God and his work. The T. S. is the bearer to the general public of the west of a religion and a system of thought walking side by side with the modern explorations of science and reason. In a word, it has been doing invaluable work in the west.

Not so in India. Though like the Christian missionaries it did not propose to sell needles to the smith,

as the Bengali saying goes—yet it is trying to sow on well-stocked fields. The simple cause of the tardiness of progress of the T. S. in India is that it has nothing new for the Indians. To the Indians, ignorant or careless of their faith, it has proved to be the mentor, only that after receiving the light of explanation from it he should recur or begin strictly to obey his *Swadharma*. Neither it is so difficult for the Indians to conciliate the statement that the energies of two solitary individuals could not have raised the edifice of a "wisdom religion" which has stretched to the farthest corners of the world within a period of about 15 years, but that super-human agency must have been behind and guided their exertions. Nor does the fact that H. P. B. was one of the chosen excite the veneration of the Indians so much as it is calculated to do in the case of the Europeans; for it is not a rarity in India, and the fact that in the rank of the F. T. S. themselves there were, Damodar and Subba Rao, as is known to every good Theophist, persons far more spiritually advanced than the *Mme.* herself, and a whole host of others outside who do not care to make themselves public. However, the general attitude of the Indians towards the T. S. is not only not hostile but sympathising to a great extent and silent recognition is the exact expression for the attitude. And if the T. S. works according to its avowed objects, on the lines generally trod on by it during the past, it has no cause for despair in India. Genuine merit and patience are the things to win over the hearts of the Indians. It must not outdo itself or allow its members to run amuck the beliefs of others. And it should be particularly careful of its treatment of them whose system of thought, philosophy, and religion it has taken upon itself to learn

and teach. For, it should clearly bear in mind that it can never grow wise in the knowledge of the ancient Aryans without the help of their children. And however fallen and degraded the present race of Hindus may be, the T. S. should never forget that it cannot ever get wiser than them in the knowledge of their forefathers. For the religion of the Vedas is not learnt by 'learning vast'; hard devotion regular practice, and purification of the Upadhi are the means to secure it, and the T. S. should know it very well, that for scores of years to come, it must not hope to proceed side by side with the Hindus on this way for reasons too evident to need mention here.

We should also make some allowance for the weakness and failings of the T. S. for "to err is human." We should remain prepared to see

the 'voice of silence' given preference to the Gita and the authority of the Mme. valued higher than that of the Shástras. It is a matter of course that some body should rise up now and then firing volleys against the Brahmans and pose as their monitor and teacher. "The division in the house" about "Mars and Mercury" and the valiant Colonel's statement that H. P. B. was not aware of the law of reincarnation when Isis was written must not be paid serious attention to, for the one comes out of the overworked brain of a retired news-paper Editor and the other from that of an old soldier fond of dilating on his past exploits. They will blaze out in good time. We should in the meanwhile keep silent watch on the real amount of work turned out by the T. S.

Alpha.

Browning

As a philosophical and religious teacher.

(AN ABSTRACT).

ROBERT BROWNING was not only a poet but also an exponent of a system of ideas on moral and religious subjects, which may fairly be called a philosophy. Browning is clearly one of that class of poets who are also prophets. He was never merely the "idle singer of an empty day," but one for whom poetic enthusiasm was intimately bound up with religious faith, and who spoke "in number" not merely "because the numbers came," but because they were for

him the necessary vehicle of an inspiring thought.

True poetry is a fine art. "Fine art is not real art, till it is free;" that is, till its value is recognised as lying wholly within itself. There is no doubt that great poetry gives pleasure or refinement or moral culture; but the reader can enjoy them only on condition of forgetting them, for they are effects that follow the sense of its beauty. Art, morality, and religion is each supreme in its own sphere.

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Browning is both a poet and a philosopher. It is only as a poet that he can be finally judged; and the greatness of a poet is to be measured by the extent to which his writings are a revelation of what is beautiful.

What we shall seek in the poet's writings is not beauty, but truth; and although truth is beauty and beauty is truth, still the poetic and philosophic interpretation of life are not to be confused. Philosophy must separate the matter from the form. Its synthesis comes through analysis, and analysis is destructive of beauty, as it is of all life. Art or poetry resists the violence of the critical methods of philosophy.

But, although art and philosophy are supreme each in its own realm, and though neither can be subordinated to the uses of the other, they may help each other. They are independent, but not rival powers of the world of mind. Not only is the interchange of truth possible between them, but each may show and give to the other all its treasures and be none the poorer itself. "It is in the works of art that some nations have deposited the profoundest intuitions and ideas of their hearts." Mankind is indebted to the poets in the first place for revealing beauty; but it also owes to them much insight into the facts and principles of the moral world. It would be an unutterable loss to the ethical thinker and the philosopher, if this region were closed against them, so that they could no longer seek in the poets the inspiration and light that lead to *goodness and truth*. We need the poets for these ethical and religious purposes. Poets are greater than moral philosophers, for the poet presents the strife between right and wrong in concrete character and with a fulness and truth impossible to the abstract thought of science or philosophy. Philoso-

phy can never get rid of an element of abstraction and reach down to the concrete individual. The poetic representation of character is always more complete and realistic than any possible philosophic analysis. Science can only deal with aspects and abstractions.

In the case of life and of human conduct, poetry is peculiarly helpful to the ethical investigator. Poetry is the great corrective of the one-sidedness of science with its harsh method of analysis and distinction. Poetry is a witness to the unity of man and the world.

"Poetry is the idealized and monumental utterance of the deepest feelings." Poetic feelings are the deepest; they are the afterglow of the fullest activity of a complete soul. Led by poetry, the intellect so sees truth that it glows with it, and the will is stirred to deeds of heroism. In poetry, there is a revelation of the inner truth of human life beyond the power of moral science to bestow. It is better to read poetry for ethical doctrines than for fine sensations; for poetry purifies the passions only when it lifts the reader into the sphere of truths that are universal.

There is no doubt that with Carlyle, Browning is the interpreter of our time, reflecting its confused strength and chaotic wealth. He is the high priest of our age, standing at the altar for us, and giving utterance to our needs and aspirations, our fears and faith. By understanding the poet, we shall, to some degree, understand ourselves and the power which is silently moulding us to its purposes.

We regard Browning as not merely a poet but a prophet. We are entitled to seek in him a solution, or a help to the solution of the problems that press upon us, when we reflect upon man, his place in the world, and his destiny. Browning has given us indirectly, and as

a poet gives, a philosophy of life ; he has interpreted the world anew in the light of a dominant idea ; and it will be no little gain if we can make clear to ourselves those constitutive principles on which his view of the world rests.

NEED OF A PHILOSOPHY OF LIFE.

"Art,—which I may style the love of
 'loving, rage
 Of knowing, seeing, feeling the absolute
 truth of things
 For truth's sake, whole and sole, not any
 good truth brings
 The knower, seer, feeler, beside,—Instinctive Art
 Must fumble for the whole, one fixing on
 a part
 However poor, surpass the fragment, and
 aspire
 To reconstruct thereby the ultimate
 entire."

No English poet has spoken more impressively than Browning on the weightier matters of morality and religion, or sought with more earnestness to meet the difficulties which arise when we try to penetrate to their ultimate principles. He often seems to be roused into speech, rather by the intensity of his spiritual convictions than by the subtle incitements of poetic sensibility. His convictions caught fire, and truth, became beauty for him ; not beauty Truth as with Keats or Shelly. He is swayed by ideas rather than by sublime moods. Beneath the endless variety of his poems, there are permanent principles ; and although these are expressed by the way of emotion, they are held by the poet with all the resources of his reason.

Browning's work, though intuitive and perceptive as to form, is an articulated system. It is a view of man's life and destiny that can be maintained, not only during the impassioned moods of poetry, but in the very presence of criticism and doubt. Browning has given us something more than intuitive glimpses into the mysteries of man's character. It is to this unity of

his work that we would attribute the impressiveness of his deliverances on morality and religion. He has a right to a place amongst philosophers, as Plato has to a place amongst poets. There is a deliberate earnestness and systematic consistency in his teaching. He sought to establish an Idealism ; and that Idealism, like Kant's and Fichte's, has its last basis in the moral consciousness.

There is, at the present time, a wide-spread belief that we had better keep poetry and religion beyond the reach of critical investigation ; if we set any store by them. Faith and reason are thought to be finally divorced. It is an article of common creed that every attempt which the world has made to bring Faith and Reason together has resulted in denial or doubt regarding all supersensuous facts. The one condition of leading a full life, of maintaining a living relation between ourselves and both the spiritual and material elements of our existence, is to make our lives an alternating rhythm of the head and heart, to distinguish with absolute clearness between the realm of Reason and that of Faith.

Now, such an assumption would be fatal to any attempt to find truth in poetry. We cannot admit that the difficulties of placing the facts of man's spiritual life on a rational basis are so great as to justify the assertion that there is no such basis, or that it is not discoverable by man. Surely, it is unreasonable to make intellectual death the condition of spiritual life. If such a condition were imposed on man, it must inevitably defeat its own purpose ; for man cannot possibly continue to live a divided life and persist in believing that for which his reason knows no defence. We must in the long run, either rationalize our faith in morality and religion, or abandon them

as illusions. Reason, in spite of its apparent failure in the past to justify our faith in the principles of spiritual life, may yet, as it becomes aware of its own nature and the might which dwells in it, find beauty and goodness, nay, God himself, in the world. We should not lock the intellect and the highest emotions of our nature and principles of our life in a mortal struggle.

The need for philosophy is just the ultimate form of the need for knowledge; and the truths which philosophy bring to light are implied in every rational explanation of things. The only choice we can have is between a *conscious* metaphysics and an unconscious one, between hypotheses which we have examined and whose limitations we know, and hypotheses which rule us from behind, as pure prejudices do. It is the characteristic of poetry and philosophy that they keep alive our consciousness of the primary, uniting principles. It is because of this that the universe is a thing of beauty for the poet, a revelation of God's goodness to the devout soul, and a manifestation of absolute reason to the philosopher. Thus art, religion, and philosophy fail or flourish together.

In truth man has only one way of knowing. There is no fundamental difference between scientific and philosophic procedure. Wherever mind successfully invades the realm of chaos, poetry, the sense of the whole, comes first. There is the intuitive flash, the penetrative glimpse. We do know that this flash or glimpse comes neither from the dead facts nor from the vacant region of a *a priori* thought, but somehow from the interaction of both these elements of knowledge. After the intuitive flash comes the slow labour of proof, the application of the principle to details. And that application transforms both the principle and the details, so that

the principle is enriched with content and the details are made intelligible—a veritable conquest and valid possession for mankind. In this labour of proof, science and philosophy alike take their share.

These great ideas, these harmonies of the world of mind, first strike upon the ear of the poet. The poet soon passes his glowing torch into the hands of the philosopher. The intuitive flash grows into a fixed light, which rules the day. The great idea, when reflected upon, becomes a system. When the light of such an idea is steadily held on human affairs, it breaks into endless forms of beauty and truth. The content of the idea is gradually evolved; hypotheses spring out of it, which are accepted as principles, rule the mind of an age, and give it its work and its character. The works of the poets and philosophers, so far from being filled with impracticable dreams, are repositories of great suggestions which the world adopts for its guidance. The poets and philosophers lay no railroads and invent no telephones; but they bring about that attitude towards Nature, Man, and God, and generate those moods of the general mind, from which issue, not only the scientific, but also the social, political, and religious forces of the age.

It is mainly on his account that we cannot treat the supreme utterances of Browning lightly, or think it an idle task to try to connect them into a "Philosophy of Life." In his optimism of love, in his supreme confidence in man's destiny and sense of the infinite height of the moral horizon of humanity, in his courageous faith in the good, and his profound conviction of the evanescence of evil, there lies a vital energy whose inspiring power we are destined to feel. We contend not merely for a larger charity, but for a truer view of the facts of history than is evinced by those who

set aside the poets and philosophers as mere dreamers. There is a universal brotherhood of which *all who think* are members. Not only do they *all* contribute to man's victory over his environment and himself, but they contribute in a manner which is *substantially the same*. All alike endeavour to interpret experience.

"But, friends,"

*Truth is within ourselves ; it takes no rise
From outward things, whate'er you may
believe."*

Both science and philosophy are working towards a more concrete view of the world as an articulated whole. If we cannot quite say with Browning that "poets never dream," we may yet admit with gratitude that their dreams are an inspiration.

"Sorrow is hard to bear, and doubt is slow to clear.

Each sufferer says his say, his scheme of the weal and woe ;

But God has a few of us whom he whispers in the ear ;

The rest may reason and welcome : 'tis we musicians know."

And side by side with the poetry that grasps the truth in immediate intuition, there is also the uniting action of philosophy which, catching up its hints, carries "back our scattered knowledge of the facts and laws of nature to the principle upon which they rest ; and, on the other hand, develops that principle so as to fill all the details of knowledge with a significance which they cannot have in themselves.

BROWNING'S PLACE IN ENGLISH POETRY.

It has been said of Carlyle, who may be considered as our poet's twin figure, that he laid the foundations of his world of thought in *Sartor Resartus* and never enlarged them. There is considerable resemblance between Carlyle and Browning. These two poets, if we may be

permitted to, call Carlyle a poet, taught the same truth. They were both witnesses to the presence of God in the spirit of man, and looked at this life in the light of another and a higher ; they penetrated through the husk of time and saw that eternity is even here ; a tranquil element underlying the noisy antagonisms of man's earthly life. Both of them, like Plato's philosopher, made their home in the sunlight of ideal truth.

But while Carlyle fought his way into this region, Browning found himself in it from the first ; while Carlyle bought his freedom with a great sum, the poet "was free born." Carlyle saw the old-world faith break up around him, and its fragments never ceased to embarrass his path. But, for Browning, there was a new heaven and a new earth, and old things had passed away. This notable contrast between the two men, arising at once from their disposition and their moral environment, had far-reaching effects on their lives and their writings. But their affinity was deeper than the difference, for they are essentially heirs and exponents of the same movement in English thought.

The main characteristic of that movement is that it is both moral and religious, a devotion to God and the active service of man, a recognition at once of the rights of nature and of spirit. It does not, on the one hand, raise the individual as a natural being to the throne of the universe, and make all forces, social, political and spiritual, stoop to his rights ; nor does it, on the other hand, deny these rights, or make the individual a mere instrument of society. It at least attempts to reconcile the fundamental facts of human nature, without compromising any of them. It cannot be called either individualistic or socialistic ; but it strives to be both at once, so that both man and society

mean more to this age than they ever did before.

After the age of prose came our own day. The new light first flushed the modern world in the writings of the philosopher-poets of Germany. The universal element in the thought of man was revealed. A new spirit of poetry and philosophy brought God back into the world, revealed his incarnation in the mind of man, and changed nature into a pellucid garment within which throbbed the love divine. There were no longer two worlds but one; for the "other world" penetrated this, and was revealed in it: thought and sense, spirit and nature were reconciled. Instead of the hopeless struggle of ascetic morality, which divides man against himself, this new spirit awakened man to that sense of his reconciliation with his ideal which religion gives: "Psyche drinks its stream and forgets her sorrows."

Now, this is just the soil where art blooms. For what is beauty but the harmony of thought and sense, a universal meaning caught and tamed in the particular? To the poet each little flower that blooms has endless worth, and is regarded as perfect and complete; for he sees that the spirit of the whole dwells in it. It whispers to him the mystery of the infinite; it is a pulse in which beats the universal heart. The true poet finds God everywhere; for the ideal is actual wherever beauty dwells. There is the closest affinity between art and religion, as its history proves; for both art and religion lift us, each in its own way, above one-sidedness and limitation, to the region of the universal. The one draws God to man, brings perfection *here*, and reaches its highest form in the joyous life of Greece, where the natural world was clothed with almost supernatural beauty; the other lifts man to God, and finds

this life good because it reflects and suggests the greater life that is to be. Both poetry and religion are a reconciliation and a satisfaction; both lift man above the contradictions of limited existence and place him in the region of peace.

To Shelley, perhaps the most intensely spiritual of all our poets,

"That light whose smile kindles the universal,
That beauty in which all things work and move,"

was an impassioned sentiment, a glorious intoxication; to Browning it was a conviction, *reasoned and, willed, possessing the whole man* and held in the sober moments when the heart is silent. "The heavy and the weary weight of all this unintelligible world" was lightened for Wordsworth, only when he was far from the haunts of man, and free from the "dreary intercourse of daily life." But Browning weaved his song of hope right amidst the wail and woe of man's sin and wretchedness. Browning starts with the hard repellent fact, crushes by sheer force of thought its stubborn rind, presses into it, and brings forth at its heart.

Shelley and Wordsworth were the poet of the human soul. Browning found "harmony in immortal souls, spite of the muddy vesture of decay." He found nature crowned in man, though man was mean and miserable. At the heart of the most wretched abortion of wickedness, there was the mark of the loving touch of God. Shelly turned away from man; Wordsworth paid him rare visits, like those of a being from a strange world, made wise and sad with looking at him from afar; Browning dwelt with man. He was a comrade in the fight, and ever in the van of man's endeavour bidding him be of good cheer. He was a witness for God in the midmost dark where meet in deathless struggle the elemental powers of right and

wrong. God is present for Browning, not only in the order and beauty of nature, but in the world of will and thought. Beneath the caprice and wilful lawlessness of individual action, Browning saw a beneficent purpose which cannot fail.

This was a new world for poetry to enter into; a new depth to penetrate with hope, and Browning was the first of modern poets to "stoop into the vast and unexplored abyss, trenuously beating the silent boundless regions of the sky." It is also a new world for religion and morality; and to understand it demands a deeper insight into the fundamental elements of human life.

By breaking away through the narrow creeds and equally narrow scepticism of the previous age, this new spirit extended the horizon of man's active and contemplative life and made him free of the universe, and the repository of the past conquests of his race. It proposed to man the great task of solving the problem of humanity, but it strengthened him with its past achievement, and inspired him with the conviction of its boundless progress. Under this new view, man has still to fight for his own hand, and it is still recognized that spirit is always burdened with its own fate and can not share its responsibility. From this new point of view, the individual is re-explained for us, and we begin to understand that he is the focus of a light which is universal, "one more incarnation of the mind of God." Man's moral task is no longer to seek his own in the old sense, but to elevate humanity in him; for it is only by taking this circuit that he can come to his own. Such a task as this is a sufficiently great one to occupy all time; but it is to humanity in him that the task belongs, and it will therefore be achieved. This is no new

one-sidedness. It does not mean the supplanting of the individual thought by the collective thought, or the substitution of humanity for man. The universal is *in* the particular, the fact *is* the law. There is no collision between the whole and the part, for the whole lives in the part. As each individual plant has its own life and beauty and worth, although the universe has conspired to bring it into being; so also, and in a far higher degree, man has his own duty and his own dignity although he is but the embodiment of forces, natural and spiritual, which have come from the endless past. Man's responsibility, man's individuality, is not less, but greater, in that he can, in his thought and moral action, command the forces that the race has stored for him. The great man speaks the thought of his people, and his invocations as their priest are just the expression of their dumb yearnings. And even the mean and insignificant man is what he is, in virtue of the *humanity* which is blurred and distorted *within him*; and he can shed his insignificance and meanness, only by becoming a truer vehicle *for that humanity*.

When spirit is spiritually discerned, it is seen that man is bound to man in a union closer than any physical organism can show. This new consciousness of the relation of man to mankind and the world takes him out of his isolation and still leaves him free. It relates men to one another in a humanity, which is incarnated anew in each of them. It elevates the individual above the distinctions of time; it treasures up the past in him as the active energy of his knowledge and morality in the present, and also as the potency of the ideal life of the future. On this view, the individual and the race are possible only through each other.

BROWNING'S OPTIMISM.

"Gladness be with thee, Helper of the World !

I think this the authentic sign and seal
Of Godship, that it ever waxes glad,
And more glad, until gladness blossoms,
bursts

Into a rage to suffer mankind,
And recompence at sorrow."

One of the distinctive features of the present era is the stress it lays on the worth of the moral life of man, and the new significance it has given to that life by its view of the continuity of history. This view finds expression, on its social and ethical side, in the pages of Carlyle and Browning; both of whom are interested exclusively in the evolution of human character; and both of them regard that evolution as the realization by man of the purposes, greater than man's, which rule in the world. The moral life of the individual is, for each of them, the infinite life in the finite. The meaning of the universe is moral, its last *might* is *rightness* and the task of man is to catch up that meaning, convert it into his own motive, and thereby make it the source of his actions, the inmost principle of his life. This, fully grasped, will bring the finite and the infinite, morality and religion, together, and reconcile them.

The reconciliation which Carlyle sought to effect was incomplete on every side—even within the sphere of duty with which alone, as a moralist, he specially concerned himself. But Browning not only sought to bring about the reconciliation, but succeeded, in so far as that is possible *in terms of mere feeling*. His poetry contains suggestions that the moral will without is also a force within man; that the power which makes for righteousness in the world has penetrated into, or rather manifests itself as man. Intelligence and will, the reason which apprehends the nature of things, and the original impulse

of self-conscious life which issues in action, are God's power in man; so that God is realizing himself in the deeds of man, and human history is just God's return to himself. *Outer* law, and *inner* motive are, for the poet, manifestation of duty in the sense of an autocratic imperative, or beneficent tyranny; he finds, deep beneath man's foolishness and sin, a constant tendency towards the good which is bound up with the very nature of man's reason and will. If man could only understand himself, he would find *without* him no limiting necessity, but the manifestation of a law which is one with his own essential being. In the language of theology it may be said that the moral process is the spiritual incarnation of God; it is God's goodness as love, effecting itself in human action. Hence Carlyle's cry of despair is turned by Browning into a song of victory. While Carlyle regards the struggle between good and evil as a fixed battle in which the forces are immovably interlocked, Browning has the consciousness of battling against a retreating foe; and the conviction of coming triumph gives joyous vigour to every stroke. Browning lifted morality into an optimism, and translated its battle into song. This was the distinctive mark and mission which give to him such power of moral inspiration.

In order to estimate the value of this feature of Browning's work, it is necessary to look more closely into the character of his *faith in the good*, i. e., his optimism. Merely to attribute to the poet an optimistic creed is to say very little; for the worth or worthlessness of such a creed depends upon its content—upon its fidelity to the facts of human life, the clearness of its consciousness of the evils it confronts, and the intensity of its realism.

It may be said that all men are

optimists ; for such a faith is implied in every conscious and deliberate action of man. Whenever man acts he seeks a good, however ruinously he may misunderstand its nature. Final and absolute disbelief in ultimate good in the sphere of morals, like absolute scepticism in the sphere of knowledge, is a disguised self-contradiction, and therefore an impossibility in fact. The belief that a harmonious relation between the self-conscious agent and the supreme good is possible, underlies the practical activity of man. A moral order, an order of rational ends is postulated in all human actions. We act only in virtue of a moral order. A true ethics, like a true psychology, or a true science of nature, must lean upon metaphysics, and it cannot pretend to start *ab initio*. This is simply the assertion of optimistic creed.

But Browning's optimism is more earnest and real than any pious hope, or dogmatic belief, or benevolent theory held by a placid philosopher, protected against contact with the sins and sorrows of man as by an invisible garment of contemplative holiness. His optimism is a conviction which has sustained shocks of criticism and the test of facts ; and it, therefore, both for the poet and his readers, fulfils a mission beyond the reach of any easy trust in any mystic good. Its power will be felt and its value recognized by those who have themselves confronted the contradictions of human life and known their depths. No lover of Browning's poetry can miss the vigorous manliness of the poet's own bearing, or fail to recognize the strength that flows from his joyous, fearless personality, and the might of his intellect and heart. No doubt the poet's optimism indicates a native sturdiness of head and heart :

"Sinning, sorrowing, despairing,
Body-ruined, spirit-wrecked—
Should I give my woes an airing,—
Where's one plague that claims respect ?

"Have you found your life distasteful ?
My life did, and does, snack sweet.
Was your youth of pleasure wasteful ?
Mine I saved and hold complete.
Do your joys with age diminish ?
When mine fail me, I'll complain.
Must in death your daylight finish ?
My sun sets to rise again."

Thus Browning's optimism was not a constitutional and irreflective hopefulness. It sent its roots deeper than any "disposition" ; it penetrated beyond mere health of body and mind, as it did beyond a mere sentiment of God's goodness. Optimisms resting on these bases are always weak ; for mere health of body and mind leaves man naked and sensitive to the evils that crowd round him when the powers of body and mind decay ; and a mere sentiment of God's goodness is, at best, useful only for the individual who possesses it, and it breaks down under the stress of criticism and doubt. Browning's optimism is a great element in English literature, because it opposes with such strength the shocks that come from both these quarters. His joyousness is the reflection in *feeling* of conviction as to the nature of things, which he had verified in the darkest details of human-life, and established for himself in the face of the gravest objections that his intellect was able to call forth. In fact, its value lies, above all, in this,—that it comes after criticism, after the condemnation which Byron and Carlyle passed, each from his own point of view, on the world and on man.

Browning's utterances have something of the convincing impressiveness of a reasoned system of optimism. They contain far-reaching hints of a reconciliation of the elements of discord in our lives, and a suggestion of a way in which it may be demonstrated that an optimistic theory is truer to facts than any scepticism or agnosticism, with the despair that they necessarily bring. Browning sought to apply his principle to the facts of life. His

optimism is not that of an eclectic who can ignore inconvenient difficulties. It is not an attempt to justify the whole by neglecting details, or to make wrong seem right by reference to a far-off result in which the steps of the process are forgotten. He takes the value of his view of life on its power to

meet *all* facts. He knew that, to justify God, he had to justify *all* His ways to man; that if the good rules at all, it rules absolutely; and that a single exception would confute his optimism.

(To be continued.)

M. M. SHROFF.

A Study of Bhagabat Gita.

CHAPTER XIV.

THE present chapter treats of the three *Gunums* (attributes) which compose matter. The physical body is identified with *Tama Gunum*; the *Linga Sharira* with *Raja gunum*; and the *Karana Sharira* in its pure condition with the *Sutta gunum*. The *Linga Sharira* is composed of the five vital airs, five organs of knowledge, five organs of action and of mind and *Buddhi*. The sense of "I" (pure, when unconnected with the body) is called *Karana Sharira*. Now Krishna says that the man who identifies himself with the physical body is *Tamas* and this quality produces ignorance and is the cause of stupidity in all creatures. Its field of action is the state of deep sleep. By identifying one's self with the *Sthula Sharira* one makes himself subject to pleasure and pain, anger and desire, and suffers the consequences of his actions. The fixed conviction that the sense of "I" is distinct from the body produces spiritual pleasure and the knowledge of self. Rebirth in various states of existence (*i. e.*, the higher, the middle, and the lower) is determined by the attractions and tendencies of a *Jiva* at the time of death.

In the latter part of the chapter various characteristics and combinations of the three *Gunums* and their operations are fully discussed. The means by which one may free himself from the iron bonds of these *Gunums* (attributes) is finally shown by Sree Krishna.

CHAPTER XV.

The central doctrine of the present chapter treats of the position of the Logos (Iswara) in the manifold universe. The doctrine of substance as opposed to that of phenomena is vividly set forth here. Sree Krishna identifies himself with the time-less and space-less spiritual sun hidden from the eyes of ignorant mortals by the never-ending veils of *Máyá*. To rend asunder these veils and to see through them by the light of *Gnan* is according to him the goal of existence. He identifies himself with the immaterial substance of the universe which sustains the great cosmic power which rules, guides, and upholds the vast and gigantic processes of nature,

unfolding itself here as the light of the moon, the fire of the sun, the sap of the plant and rolling there in majestic motion as the upholder of those forces which handle like fiery balls the distant stars and the suns. He is the centre from which radiates those gleams of spiritual light which manifest itself as consciousness in man and as force in the world of matter. He is therefore the essence of both Jivátmá and matter, or *Akshara* and *Kshara*, the Supreme Purush or *Purushottam*.

He is the universal sun each of whose solitary rays is a Jiva.

evil with perfect equanimity. But for the welfare of the beings of our plain it is extremely necessary to make a distinction between the right and the left hand path, so that step by step we may ascend the threshold beyond whose portals shines the radiant face of God. The injunctions of the Shástras are here declared to be the criterion of right and wrong. Our carnal propensities should be kept under the weight of Shástric laws until a very high degree of spirituality is reached.

CHAPTER XVII.

CHAPTER XVI.

I pass over these concluding chapters with very few remarks as the statements contained therein are mere recapitulations of the theories dealt with previously. The doctrine of good and evil, of virtue and vice, which have agitated the minds of almost all the great religious teachers of the world is the theme of the present chapter. Some have compared these two factors of the moral world with the centrifugal and centrepetal forces as well as with the positive and negative poles which manifest themselves in every atom. Without going into these conceptions which according to our view have a ring of material tendency about them capable of degrading the holiest and loftiest sentiments of the human heart, we should say at once that the ideas conveyed by the words good and evil have only a relative existence for us and no distinction between them can be detected from the point of view of that all-pervading substance which holds within its bosom good and

In this chapter the peculiarities and the tendencies of reverence, food, ceremonies, charity and religious rights are fully discussed with reference to the three *Gunams*. Instructions are given by which actions may be performed in a manner so that they may not be vitiated by the influence of the two lower *Gunams*, viz., *Raja* and *Tama*. Three kinds of austerities are mentioned here regarding our body, speech, and thought by the practice of which the purification of our self may be brought about. Those connected with our physical body are, (a) the paying of proper respect to the Vedas, Brahmins, *Guru*, and the wise; purity, simplicity, continence, and the absence of cruelty; (b) the use of true, sweet and good words, and the constant repetition of *Pranava*; (c) the practice of contentment, equanimity, the vow of silence, and self-control. Strict observance of the above rules, it is said, will throw a light on the path. Slokas 14, 15, and 16 well deserve to be remembered in their original by every student of religion.

Astabakra Sānhita.

CHAPTER VII.

Janaka.

(1)

The little ship called the universe is wand'ring over the deep ocean of my Self guided by my wind-like imagination but I am not affected by it.

(2)

This wave-like universe rises in the Ocean of *Chît* (consciousness, naturally but this causes no loss or gain to Me.

(3)

The wave-like universe exists like the product of imagination in Me, who always remains calm, changeless and shapeless.

(4)

The shapeless *âtma* is not really affected by the changes of *Prakriti* (nature) nor is *Prakriti* affected by *âtma*. Knowing this I am resting calmly without even a taint of desire.

(5)

My self is neither subject to attraction or repulsion, for I am shapeless *Gnân* (knowledge) and the universe is like the product of magic.

CHAPTER VIII.

Astabakra.

(1)

A person is said to be *Baddha* (bound) when his mind is subject to

desire, when he takes something and leaves something, or when he is angry or mirthful.

(2)

A person is said to be *Mukta* (emancipated) when he neither desires nor grieves, when he does not leave or take something or when he is neither angry nor mirthful.

(3)

A person is said to be bound when he has an attraction for the various sights of nature; he is said to be emancipated when he is attracted by nothing.

(4)

As long as the sense of separateness remains the *Jiva* is said to be bound; when that sense of separateness vanishes the *Jiva* is said to be free. Knowing this neither leave nor take anything.

CHAPTER IX.

Astabakra.

(1)

In this world no one is free from the effect of the pair of opposites, pleasure and pain, in anything done or undone; knowing this place yourself beyond attraction and become indifferent to all worldly concerns.

(2)

The thirst for life and enjoyment of only some fortunate persons comes to an end by observing the ways of the world.

(3)

These great men banish desire by being fully aware that the world is illusory, transient, and hateful and by perceiving that it is full of the three kinds of misery, viz., mental, physical, and super-natural.

(4)

Renouncing the thralldom of time in which pain and pleasure show their influence these great men naturally attain the state of *Siddhi*.

(5)

Diverse are the ways followed by the *Sáddhus*, *Jogis*, and *Rishis*; seeing this is there any man who does not learn to hate the world and try to attain peace?

(6)

Does not the *Guru*, possessed as he is of the knowledge of self and of the equilibrium of mind, try to lead his pupil to the path of emancipation?

(7)

By observing the incessant changes of matter and examining it by the light of wisdom, you will immediately become emancipated.

(8)

"Desire" is *Sansára*; so leave desire once for all. By leaving desire, you leave the world, no matter whether you live in the jungle or in the city.

CHAPTER X.

Astabakra

(1)

Fully renouncing desires which are your enemy, leaving the search after wealth which is the source of

misery, leaving also religious longings with which desire and wealth are mixed, learn to show apathy to everything in the world.

(2)

Regard the short days of your life as the procession of a dream and your friends, wife, wealth, &c. as magic show.

(3)

Whenever there is desire, there is *Sansára*; knowing this enjoy profound peace by renouncing all desire.

(4)

Desire is the cause of bondage and its destruction is termed emancipation; release from worldly attraction produces rapture every moment.

(5)

You are the pure, uniform, consciousness, and the universe is a lump of inanimate matter; you can not therefore, be influenced by it; why then do you entertain an insatiable longing?

(6)

Though you are attracted to your kingdom, wife, children, and body, yet they become destroyed birth after birth.

(7)

What necessity is there of wealth, of desire, and even of good works? None of these bring eternal peace.

(8)

Have you not tried to gain the objects of your desire for numberless births without success? It is time for you, therefore, to enter the abode of peace.

(To be continued.)

Hindus at the World's Fair.

FRANCIS ALBERT DOUGHTY, writing to the *Boston Evening Transcript* from Chicago, says :—

There is a room at the left of the entrance to the Art Palace marked "No. 1—keep out." To this the speakers at the Congress of Religions all repair sooner or later, either to talk with one another or with President Bonney, whose private office is in one corner of the apartment. The folding doors are jealously guarded from the general public, usually standing far enough apart to allow peeping in. Only delegates are supposed to penetrate the sacred precincts, but it is not impossible to obtain an "open sesame," and thus to enjoy a brief opportunity of closer relations with the distinguished guests then the platform in the Hall of Columbus affords.

The most striking figure one meets in this anti-room is Swami Vivekananda, the Brahmin monk. He is a large well-built man, with the superb carriage of the Hindustanis, his face clean shaven, squarely moulded, regular features, white teeth, and with well-chiselled lips, that are usually parted in a benevolent smile while he is conversing. His finely-poised head is crowned with either a lemon coloured or a red turban, and his cassock (not the technical name for this garment,) belted in at the waist and falling below the knees, alternates in a bright orange and a rich crimson. He speaks excellent English and replies readily to any questions asked in sincerity.

Along with his simplicity of manner, there is a touch of personal reserve when speaking to ladies, which suggests his chosen vocation.

When questioned about the laws of his order he has said, "I can do as I please. I am independent. Sometimes I live in the Himalaya Mountains, and sometimes in the streets of cities. I never know where I will get my next meal; I never keep money with me. I come here by subscription." Then, looking round at one or two of his fellow-countrymen who chanced to be standing near, he added, "They will take care of me"; giving the inference that his board bill in Chicago is attended to by others. When asked if he was wearing his usual monk's costume, he said, "This is a good dress; when I am at home I am in rags, and I go barefooted. Do I believe in caste? Caste is a social custom; religion has nothing to do with it; all castes will associate with me."

It is quite apparent, however, from the deportment, the general appearance of Mr. Vivekananda that he was born among high castes; years of voluntary poverty and homeless wanderings have not robbed him of his birthright. Even his family name is unknown; he took that of Vivekananda in embracing a religious career, and "Swami" is merely the title of reverence accorded to him. He cannot be far along in the thirties, and looks as if made for this life and its fruition, as well as for meditation on the life beyond. One cannot help wondering what could have been the turning point with him.

'Why should I marry,' was his abrupt response to a comment on all he had renounced in becoming a monk, "when I see in every woman only the divine Mother? Why do I make all these sacrifices? . To

emancipate myself from earthly ties and attachments so that there will be no re-birth for me. When I die I want to become at once absorbed in the divine Essence with God. I would be a Buddha."

Vivekananda does not mean by this that he is a Buddhist. No name or sect can label him. He is an outcome of the higher Brahminism, a product of the Hindu spirit, which is vast, dreamy, self-extinguishing, a Sanyasi or holy man.

He has some pamphlets that he distributes, relating to his master, Paramhansa Ramkrishna, a Hindu devotee, who so impressed his hearers and pupils that many of them became ascetics after his death. Mozoomdar also looked upon this saint as his master, but Mozoomdar works for holiness in the world, in it but not of it, as Jesus taught.

Vivekananda's address before the Parliament was broad as the heavens above us, embracing the best in all religions, as the ultimate universal religion—charity to all mankind, good works for the love of God, not for fear of punishment or hope of reward. He is a great favourite at the Parliament, from the grandeur of his sentiments and his appearance as well. If he merely crosses the platform he is applauded, and this marked approval of thousands he accepts in a childlike spirit of gratification, without a trace of conceit. It must be a strange experience, too, for this humble young Brahmin monk, this sudden transition from poverty and self-effacement to affluence and aggrandizement. When asked if he knew anything of those brothers in the Himalayas so firmly believed in by the Theosophists, he answered with the simple statement, "I have never met one of them," as much as to imply, "There may be such persons, but though I am at home in the Himalayas, I have yet to come across them."

Another Brahmin at the Parlia-

ment, representing a younger school of Hinduism, the Veishnava, is often seen in the ante-room, leaning with graceful *abandon* on the table in the centre of the room, his bright boyish face lighting up as he freely airs his opinions upon the Indian civilisation and ours. His costume is usually all white, topped with a voluminous turban. This is Nara Sima Chari of Madras, "an itinerant Hindu" as he laughingly styles himself.

I had a very entertaining conversation with Mr. Nara Sima one day lately. Mr. Lakshmi Narain, a Barrister from Lahore, India, and Professor Merwin Snell of Washington, D. C., being also in the group.

"I am tired of everything," said Nara Sima frankly, "no new sensation is possible to me: I am heartily disgusted with the life I have led in the world, I long now to try exactly the reverse of what I have done before, and go out into the woods alone. I must conquer myself, subdue the senses; it will be hard I know, that is the trouble. You say I will give it up in a week—perhaps so; but I can try again afterwards. I want to be a holy man, to give up everything."

"What good will it do anyone?"

"That is not the question. Each man must elevate himself; nobody else can elevate him. It is not good or evil, but indifference to all earthly things that I am seeking."

When it was suggested that active benevolence and work for others might have a diverting effect, cure his *ennui*, he repelled action with the Hindu ideal of total detachment as the highest aim.

"I would go out into the woods from here" he went on to say, "but the climate near Chicago would be too cold. I think I will try it further south, somewhere in Central America."

"You may encounter wild beasts in your solitude."

"I will take my rifle."

"Then you do kill animals?"—

"Yes, If they came at *me* I should not hesitate in self defence; not to eat—bah! I have eaten meat sometimes since I came here, the first time I tried it, it made me positively sick, actually I ruined a good suit of clothes. Have I lost caste since I came? Oh yes! but I can easily get it back, and I shall do it at once if I return. There is no fun in being without it. When I came to America I had the caste mark on my forehead, and I wore the cord of the Brahmins; but it got worn out and I did not know where to find some more like it. You have caste, too, and it is worse than ours, the caste of wealth. I have never been in a place where there was not caste of some kind."

Mr. Nara Simah's manners were naive and pleasing, but his views on the subject of Hindoo widows were the antipodes of Pundita Ramabai's. "Why shouldn't they burn themselves if they want to? For my part I wish the English hadn't stopped them. Why? Because then there wouldn't be so many widows. I don't see why a woman should be prevented from burning herself with the body of her husband if she thinks it will make both herself and him happy for ever in another world."

Mr. Lakshmi Narain of Lahore, and Professor Snell of Washington, claiming to be impartial students of comparative religion, both subscribed to this startling theory that it was an injury to human rights to prevent a person from inflicting an injury upon him or herself for conscience' sake.

"Of course, a widow ought not to be forced to do such a thing," continued Mr. Nara Simha, "and she never was. The act was purely voluntary. She was not persecuted if she refused to burn herself, unless she was a coward, and drew back

after she offered to do it at the first touch of the flames. It didn't hurt her long; she was soon suffocated; the pain was only for a few moments." He shrugged his shoulders nonchalantly, as if alluding to a mere trifle like vaccination. "No, I wouldn't pull any body out of the fire here or any where else who wanted to be burned."

"How would you like to be burned with your dead wife?" was a question naturally put next.

"The rule holds good both ways. The rights of the man and the woman are equal, but the men don't want to burn themselves and the women do. That is all the difference."

On being asked if it was true that widows in India were allowed only one cooked meal a day, he said that he had known hundreds of widows, and they could eat not only three, but four or five meals a day if they chose, that such a law existed; but foreigners were apt to catch at a rule without reporting, often not knowing, the counteracting customs which operate to make it a dead letter. On appealing for confirmation to the gentleman from Lahore, the latter differed with him and declared gravely that in the North of India, where he lived, the rule of one meal a day of cooked food for widows was much more rigidly adhered to.

"We hear a great deal about the condition of woman in India," Mr. Nara Simha went on to say. "It is all nonsense. I have seen as many henpecked husbands in India as anywhere else."

We all laughed at the universality of this acme of civilization, the henpecked husband; and one remark leading to another, some one ventured to suggest to the BLASE young Hindoo that to form a serious attachment for a woman might be the very best remedy for his present state of mind, and

prevent the catastrophe of his beating himself to the woods.

"Ah, that would spoil everything?" he protested, with another vehement gesture. An entirely different personality is the secretary of the Jain Association, the only representative, at the Parliament of that historic faith, which is the oldest in India. Mr. Virchand M. Gandhi wears the European dress, with only the national turban in distinction from the hideous hat of our predilection. He has a refined and intellectual countenance, a bright eye and something in his manner that suggests cosmopolitan influences or it may be because the Jains have less restrictive social customs than other Hindoos. Mr Gandhi says that the Jain women are free to go about as they wish. "My wife goes everywhere with me," he added, "when I am at home; but freedom may extend too far when it comes to female suffrage, as with you." This gentleman, too, is a vegetarian. "I have never tasted meat in my life!" he remarked, "and can't bear even to sit at table with those who eat meat. On the steamer coming over I ate only fruit. I am staying with Dr. Barrow (the Chairman of the Congress), and he gives me vegetable food.

Since I have been in America I have been able to see that no one diet will answer for universal use and I think it will be some time yet before men have a universal religion."

On being asked if according to the Jain religion which teaches the law of cause and effect, but cannot find a reason for the existence of God, he could hope for future reunion with the beloved dead, his face became very thoughtful as he replied to this query of all people in all ages.

"We may meet them," he answered after pondering a moment, "but we must look beyond the personal love and satisfaction."

These Orientals are all repelled by the idea of a salaried clergy.

It may be stated of the Hindoos, the Japanese also as rule, that they will concede nothing to us in the conception of a religion of a Supreme Being, a moral order of cause and effect; they are persuaded that they have plenty of religion at home already. What they do credit us with is a greater power of organization, more system, better developed schemes and ideas of labour, practical achievement, and they are glad to learn those things from us.

Life of Jara Bharat—A Bhakta.

ONE of the brightest luminaries in the horizon of *Bhakti* or whole-souled devotion to the feet of Hari, is Bharat surnamed Jara (inanimate). Indeed he cannot be compared with Prahlād—the sweet singer of Harinām in the abode of the Asuras, or Dhruva—the child of the banished queen, who when he learnt from his weeping mother, after returning from his father's palace insulted and turned out by his

step-mother that the Hari of lotus eyes was their preserver—went secretly the next morning in search of Him in the brier forests and came back crowned with His grace—still Bharat is a *Bhakta* of no mean order and perhaps he is the best for us, for he is more in touch with weak humanity than the above pair of Prodiges. Many a lesson we may learn from his life for he had to struggle hard with intractable

matter and force of habit to conquer them and obtain final peace. Therefore we have thought fit to describe the life of this devotee, without treating of those of the other two in detail. Prahlad and Dhruba were gods, "rapt seraphim to adore and burn" having little in common with man. Their life bore out to the letter the sublime ideal of the poet who thus expresses himself on "worship."—

"This is he, who, felled by foes,
Sprung harmless up, refreshed by blows :
He to captivity was sold,
But him no prison-bars would hold :
Though they sealed him in a rock,
Mountain chains he can unlock :
Thrown to lions for their meat,
The crouching lions kissed his feet :
Bound to the stake, no flames appalled,
But arched o'er him an honouring vault.
This is he men miscall fate,
Threading dark ways, arriving late,
But ever coming in time to crown
The truth, and hurl wrong-doers down.
He is the oldest, and best known,
More near than ought thou call st thy own,
Yet, greeted in another's eyes,
Disconcerts with glad surprise,
This is jove, who, deaf to prayers,
Floods with blessings unawares.
Draw, if thou caust, the mystic live,
Swering rightly his from thine,
Which is human, which divine.

Prahlad was indeed, for his Hari-nám, subjected to all of these tribulations by his cruel father. He was ordered to be beheaded—but the sword broke in two on touching the tender neck of Prahlad. He was fed with poisoned cakes—but the poison forgot its nature in this single instance. He was thrown into the depths of the stormy sea with a heavy stone fastened to his neck, but the stone proved to be a floating raft, an *āsan* for him to sit on. He was thrown,—not to "lions for their meat"—but to be feet of a wild elephant well-drunk with wine to crush him into dust—but the elephant drew him up by means of his trunk on his back and danced in merriment. A funeral pyre was raised around this living corpse bound to the stake—but the flames

without injuring a hair "arched o'er him an honouring vault." In short all the ways that the devil in the intellect can suggest was taken recourse to, to take the life out of this tender child which refused to forget Hari-nám as long as it continued to throb—but all plans were disconcerted and Hari-nám came off victorious in the end.

It was therefore that we were saying that these ideals are too high for us, that the worshipper who requires to be crowned by the hands of an Avatar—yea an Avatar of Maha-Vishnu himself,—before the eyes of gods and men is a person far beyond the range of the vision of ordinary humanity.

Our friend Bharat was a mighty monarch holding undisputed sway over Ajanaav, which has thence been changed and called after him Bharat-barsa. Bharat was a far-seeing man. In the *métée* of his kingly duties he did not forget the feet of Vasudeva but always remembered and worshipped them. He performed *Yagna* now and again, and when the hoary Rishis poured the holy *habis* in the sacred fire, he meditated on the *Yagna purusha*, Narayana, one in whom all was established and the various Devas as so many limbs of Him. Thus an untiring devotion and strict adherence to the forms of Karma-kanda soon brought about the desired result—the purification of the mind and Bharat was daily approaching nearer and nearer the fountain of all blessings with increasing ardour and love.

Ten thousand years did Bharat pass in this way, ruling over his vast empire and gathering experience and provisions for the path he had before him leading to the goal for which he was bound. For men at that time, whatever their position and attainments were fully alive to the fact that the busy world was a halting-place where to gather provisions for the journey

taken on hand, not a permanent resting-place as the modern race of Hindus have converted it to be. At that time men could easily understand that the innate uneasiness of heart,—“our old discontent,” the eternal longing of the individual soul to mingle with its source,—was not to be repressed by the sweets and dainties of matter but required at all costs and risks the identical thing which it craved after. They could understand more easily and clearly than the tiny manikin of the present times, puffed up with a vanity all his own that all pleasures of the senses are satiable and therefore sure to cloy some day and serve but to bring forth the old disease with acuter pains after a few day's suppression,—that this heartburn is incurable however successfully choked for a time and would never give peace and is sure to goad man one day towards the Haven of Peace; therefore they did not place their hearts on the material surroundings but eagerly watched for an opportunity to take leave of them and advance towards their goal. So after reigning ten thousand years in the kingdom of his forefathers, Bharat took the yellow robe of the Sanyasi and like one homeless and destitute went forth from his palace into the streets and thence made for the holy Rishi Pulaha.* The holy waters of the Gandaki flow at the foot of this place of devotion and Bhagaban Hari drawn by the love of the devotees who worshipped there in the ancient times, still live in that place in the particular form as desired for by them. King Bharat lived in that forest alone and worshipped God with many offerings of flowers and fruits, &c. Thus a continued application to the outward meditation of the feet of Vasudeva which shed forth rays like the first

glow of the morning sun soon enabled him to taste the joys arising from the realization of Self and his heart melted into the ambrosia of divine love. At times he became so much entranced that he forgot the outward worship, forgot where he was and forgot himself and held his being in Satchidánanda, conscious only of the fulness of unbroken bliss as the effect of his God-intoxication. In this way Bharat devoted himself hard to the path of God. He wore a piece of skin, bathed thrice in the beginning, middle and end of the day and looked altogether beautiful and godly with his wet and loose hairs turned yellow and matted hanging in clusters on the neck and breast. When Nature's eldest child rose in his glory in the eastern skies, Bharat used to hail him with these words:—The spiritual light which is the essence of the Sun, which is beyond the limits of Prakriti and which is existence pure and simple, awards all the fruits of our Karmas. That light has created the universe with the mind and again entering through all sustains it by consciousness. That light guides the intellect of man. We seek refuge in that light.

Once on a time when Bharat after performing his ablutions and usual prayers was engaged in repeating Pranava, sitting on the coast, a hind came to drink water in the river. As she was drinking eagerly the sudden roar of a lion reverberating the neighbouring woods with the terrible sound was heard and the hind looking at her back with frightened eyes cleared the river with a jump and fell stonedead on some rocks on the other side. The hind was *enciente* and the terrible fright coupled with the sudden act of jumping displaced the young from her bowels, and it was floating

* Modern Mozzafferpur.

helplessly away with the current. This was enough for a heart like that of Bharat; he immediately swam and brought over the young deer and from that moment became its nurse.

In an evil hour did Bharat direct his steps that morning towards the river. The man who could easily cut off all attractions towards his kingdom, his queen, children, and friends and could gladly accept the lowly life of a hermit was in the end tied again to the ruinous stock of affection,—for a deer! Strange is the power of Mahāmaya !! Stranger the frailty of the mind !!! By and by the deer came to be the all in all of Bharat. He became careless of his *Japam*, his *pranayam*, and *yoga* for his nursing the deer. His worship of God was no longer whole-souled and devoted, for while seated to pray, he would often look about him for the deer or when out of sight, would get up and see it well-secured from the ravages of the wild beasts. He would take it on his shoulders, shampoo its body and apply himself whole day to feed and tend it. The room he was making for God after removing the kingdom and the joys of the world from his heart was now fairly occupied by the deer. He overdid himself; and

an act of kindness tinged with the poison of attachment proved to be his death in the end. A devil came in the garb of a God!

But time was not idle. Imperceptibly, like the hungry snake's entering into the hole of the mouse, death was fast approaching Bharat, busy with his affectionate care of the deer. Even then in his last moments Bharat was gazing on the deer which lay quietly by his side, and thinking how it would live after his death. And for this deep attachment towards the deer, Bharat had to reincarnate in the *Mrigaloka*, as a deer,* but as the reward of the unflinching devotion to God, which he practised for some time he remembered every event of his previous life. He took his birth in the mountain of Kalanjur and when the events of his past birth dawned upon his mind he descended from its heights, shunned the company of his parents and friends and walked down to Pulaha *āśram* again, penitent and alone, to stop there in company of the Rishi until the wheel of Karma liberated him from his quadruped shape.

(To be continued.)

A. H. B.

The Sayings of Hafiz.

(1). **T**HE path which leads to the presence of God is full of dangers and troubles. Beware not to tread the path hastily lest thou dost fall down.

(2). The chief condition to fulfil the requisites of Divine love is, O Háfiz, to surrender life; depart, if thou can'st not do this.

(3). There is no veil between the lover (man) and the beloved (god);

thou art thy own veil, O Háfiz, get thyself removed.

(4). One whose mirror (soul) is not free from the rust of desire, the eye of such a one is not fit to behold the face of wisdom.

(5). If thou can'st not bear the pricking of a thorn, thou wilt not be able to gather a flower of this rose-garden (life).

(6). Vacate the house of thy

mind so that it may be the habitation of the beloved (god); for desires keep it occupied by strangers.

(7). The parlour of mind is not intended to be the visiting place of strangers (passions). The angel can enter only when the demon departs.

(8). Thou can'st not know a whit of the mysteries of existence, if thou remainst distracted in the circle of unrealities.

(9). Put aside all sectarian disputes. These are stories concocted owing to want of discerning the truth.

(10). My body of dust becomes a veil o'er the face of the soul. What a happy moment when I shall cast off this veil.

(11). Struggle with thy desires so that thou mayst become a just man; be just so that thou mayst become a spiritual man.

(12). When the heart is tainted with desires and passions, how can the Divine Secrets reveal themselves?

(13). There are hundreds of longings in the heart, thou full of frivolities; how can the Divine Light shine into thy heart?

(14). Thou wantest god as well as the mean world; this is caprice, delirium, an impossibility.

(15). Thou callest thyself a saint and hast a rosary in thy hand; hundreds of hidden idols (desires) thou hast still in thyself.

(16). Behold and go on beholding the friend (god) in every mirror (phenomenon). His music is played through every note.

(17). It is He who pervades the Earth, the Heavens, and the positionless Sanctuary; it is He who is manifested through and is latent in every atom.

(18). Whoever knoweth himself knoweth godhead.

(19). They who see god are ever rapt in ecstasy. *Mesnevi*.

(20). The world is the image of the Gohhead. *Bustami*.

(21). The life of man passes through three degrees. The first or infantile state is that of pure sensation; the second is that of understanding; and the third that of reason, where the intellect perceives the necessary truths &c. But there is a fourth state beyond these three, in which man perceives the hidden things, that have been, and that will be and the things that escape both will and reason. This state is freedom. *Al Gazzali*.

22. How long will thou pine for the mean world, O ignorant soul! What pity that the beautiful should be in love with the ugly.

(23). The kingdom of Freedom and the seclusion of contentment are the treasure that kings can not obtain with the sword.

(24). It requires manliness to tread on desire, to pass beyond lust, avarice, and ambition, to raise up the hand of courage and catch desire as a beast in the snare.

(25). If thou art a man, kill out the heresy of desire; if thou can'st not, keep silence.

(26). If thou becomest free from the distractions of desires and passions thou wilt undoubtedly, get access to the inner chamber for audience (with the divine).

(27). So long as thou art in thyself, thy friend (the Supreme Spirit) can not befriend thee; when thou art no longer thyself, the friend will be thy friend.

(28). Whatever—good or evil—comes under perception is of Divine Essence, O ignorant one!

(29). Whatever thou seest is essentially He; the candle-light and the moth, the rose-flower and nightingale are He.

Professor Baldwin.

FOR some time past Professor Baldwin and his wife have been exacting considerable excitement and amazement in various parts of the country. From a mass of newspaper cuttings before me, there is no doubt that Professor Baldwin and his wife have extraordinary gifts. He seems to be clairvoyant naturally, while his wife has greater psychical gifts when she is under mesmeric influences. I was hoping to have conducted an independent investigation into Professor Baldwin's gifts for the benefit of the readers of *BORDERLAND*, but the opportunity did not offer itself. I am therefore glad to be able to offer as a substitute the following remarkable account which was sent me by a minister of religion, who is personally known to me as a man of the highest character and of considerable reputation as a student in philosophy and political economy. He is an M. A., was a John Stuart Mill scholar, and his University career was such as to mark him out for the appreciative notice of many of his teachers, among whom Professor Croom Robertson was the chief. For obvious reasons I do not wish to mention the name of my correspondent, but I can say that I have before me a letter in which Professor Croom Robertson speaks very highly of his studies especially in philosophy—in which he gained the John Stuart Mill Scholarship.

It is therefore impossible to dismiss his report as of a man uneducated or unaccustomed to deal with men and things. Of course he is not a trained biologist, and possibly Professor Ray Lankester, with the approval of Professor Huxley, may

consider that he is incompetent to record what he saw with his own eyes, under the circumstances which he describes. I am, however, very glad to lay his report before my readers. He sent me the paper without any intention of publishing it, but acceded to my request to lay it before the readers of *BORDERLAND*.

In addition to this prefatory statement, I may remark that another minister, also a personal friend of mine, has confirmed the testimony of my correspondent as to the astonishing success with which Mrs. Baldwin answered the question which he had written on a piece of paper and placed in his pocket before he went to the meeting in Leeds. It was a question about a brother who had been missing for some years. There was nothing to distinguish him from the rest of the audience in the hall to suggest that he had asked a question. Mrs. Baldwin stated from the platform that he would find his brother in a certain town in one of the Southern States of America which she named. Inquiries have been set on foot, but as yet I have not heard the result. Whether the question is answered correctly or not is no matter. The fact that it was answered intelligibly is an extraordinary instance of telepathy. This, as will be seen from my correspondent W.'s account is of constant occurrence.

PROFESSOR BALDWIN'S POINT OF VIEW.

It may not be without interest, in view of that narrative, if I were to give Professor Baldwin's own statement in the matter as to his

theory of his extraordinary powers. From it, it will be seen that when he and my correspondent met, neither of them believed in spirit return. So far from there being any desire on the part of Professor Baldwin to convince my friend as to the reality of the spirit-world, he does not seem to have any belief himself in its existence. Professor Baldwin writes:—

I have had many severe testings, but spiritualists are a funny lot, never satisfied, always "wanting more." If my force moved a chair or table, they wanted the roof taken off the house. If any article was "levitated" a few feet, they straightway wanted to be carried above the house-tops. They imposed a few sensible conditions (but many foolish ones), and, *as a rule*, they are mean and impecunious. You believe in Christ's miracles; but he never was "tested" by a pseudo-scientific society. And he lived in the open, and was a tramp, and it didn't cost him much. Mediums need food and lodging and clothing, and the spirits (like Julia) won't always work. There was much inducement to humbug, very little to be honest—so I became a showman, and I've made money; but I have also got a sort of a "don't care a damn" feeling for the ordinary run of spiritual testings. Once in a while I run across an honest man whose whole soul is aglow with a desire to investigate, in order to do more good (like the Rev. Mr. A. here), then I take pains and time for pure courtesy's sake to show him what I can; to open the doors a little (and it is only a little I can open them) into

soul-land. But generally, when a man says "I don't believe you can do so-and-so," I say "That's right, old man, it might make your head ache to know too much." And then even if I did convert him, of what avail is it? It is a Quixotic task. If I convert every one in Darlington there is sure to be some fool in Sunderland who doubts me, and when Sunderland is captured there remain yet doubters in Stockton-on-Tees and London, and I am weak and crabbed, and only seek rest. The whole matter of spirit-testing resolves itself into this. We know that sleep is a phenomenon that often occurs, yet how often has it happened you could not sleep. Let us suppose that in Mars there is no sleep; but that an inhabitant of this planet pays you a visit. You show him London, St. Paul's, the Empire Theatre, *The Review of Reviews*, and other variety shows. About midnight, you say, "Well, we will go home and go to sleep." Says he, "Sleep! sleep! what is sleep?"

You explain that it is a comatose condition wherein you close your eyes and soon become insensible; but he, like the spiritualists, remains sceptical, and says: "I don't believe in sleep—go to sleep at once, let me see you."

But you, perhaps, are thinking of the beautiful lady who sang "Daisy Bell," and you cannot sleep, so this virtuous Marsian cuts up rough, calls you a humbug, and goes back to see the half-concealed attractions of the ballet antiquarians.

BORDERLAND.

(To be continued.)

"That Art Thou."

Chhandogya-Upanishad.

"This so solid-seeming world, after all, is but an air-image over Me, the only reality ; and nature with its thousand-fold productions and destruction, but the reflex of our inward force, the phantasy of our dream."—*Carlyle.*

THE LIGHT OF THE EAST.

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Requies.

THE practical demonstration of the theory of Karmic law and reincarnation may be found in the science of astrology. Though false prophets who profess this science are numerous still it can not be denied that there is a plenty of genuine astrologers in India ; and in some horoscopes we find that the events of a long life are mentioned in their minutest details. The planets make us suffer or enjoy for the *Karma* of our past lives ; in other words, our present fate is the result or effect of our past deeds.

* *

The truth of astrology is beyond a shade of doubt. We have personally examined a palmist and a physiognomist who could give us the exact year, month, date, hour, second, and minute of our birth, the former by reading the lines of the hand and the latter by examining

the marks on the forehead. A dozen of hands and foreheads were thus examined before us in a manner in which fraud was out of question. The astrologers saw these men first time in their life when reading the hands and foreheads. How will the sceptic explain these facts ? We are not going to disbelieve our own eyes and ears.

* *

Such being the case we need not doubt for a moment the theories of reincarnation and Karma, the two chief pillars of the Hindu Shastras. These are not theories but facts as proved by the Science of astrology.

* *

As the moon retaineth her nature though darkness spreads itself before her face as a curtain ; so the soul remaineth perfect even in the bosom of the fool.

* *

The lips of the wise are as the doors of the cabinet. No sooner are they opened, but treasures are poured out before thee.

* *

Is not prayer a study of truth—a sally of the soul into the unfound Infinite? *Emerson.*

* *

He most lives who thinks most, feels the noblest, acts the best. *Festus.*

* *

Recently at the World's Fair at Chicago the Hindu *Yogees* Swami Vivekananda and Mr. Nara Singh have made a profound impression on the Western mind. The tenets they preached were regarded by all present as the loftiest and noblest of which any system of religion or philosophy may be proud of. To the European audience these two gentlemen appeared to be the true type of the Eastern *Yogi*. But to us the thing appears in a different light. The *Yogis* in question appear to be the civilized *Yogis* of the nineteenth century and trained up in the Western School of thought. The fun at Chicago did not fail to attract their notice, nor did they shrink from unburdening their minds in glowing language before an audience most of whose members no doubt failed to fathom the heart of a real *Yogi*. The true *Yogi* is seldom in touch with the world and avoids the concourse of men as we do foul stench. He is naturally forgetful of the world and its interests and like an eagle loves complete solitude and retirement. He looks with an equal eye upon the assembly of emperors and the gathering of peasants. Such is the real type of the Indian *Yogi*.

* *

Take from the period of thy life the useless parts of it, and what remaineth? Take off the time of thine infancy, the second infancy of age, thy sleep, thy thoughtless hours, thy days of sickness; and even at the fulness of years how few seasons hast thou truly numbered?

* *

General opinion is no proof of truth, for the generality of men are ignorant.

* *

Learn to esteem life as thou oughtest; then art thou near the pinnacle of wisdom.

Think not with the fool that nothing is more valuable nor believe with the pretended wise that thou oughtest to condemn it; love not life for itself but for the good it may be of to others.

* *

Love, which is the soul of friendship, is the fruit of religion. *Gregg.*

* *

As the breath of heaven (wind) sayeth unto the waters of the deep, "This way shall thy billows roll, and no other; thus high shall they raise thy fury, and no higher"; so let thy spirit, oh man, actuate and direct thy flesh—so let thy spirit bring it into subjection.

* *

Disembodied consciousness is God. God is the light of knowledge untainted by the affections of matter. He is without any attribute or weight filling every conceivable geometrical point of space. God is the omniscient and omnipresent Presence and nothing more.

* *

Make the most of time, it flies

away so fast, yet method will teach you to win time. *Goethe.*

* *

Greatness is not the gift of majorities; it can not be thrust upon any man; men can not give it to another; they can give place and power but not greatness. The place does not make the man, nor the sceptre the king. Greatness is from within. *Ingersoll.*

* *

Be virtuous while thou art young, so shall thine age be honored.

* *

The life of man is like a dew-drop trembling on the leaf of a lotus.

* *

The following is an account of Crystal-gazing from a London magazine: "Sitting the other day at lunch at a friend's table, the wife of a well-known solicitor, hearing something said of seeing pictures in crystals, remarked that she could not look into a glass or a decanter without seeing pictures. She never saw any meaning in them, but they were then perfectly distinct. Lifting a water-bottle that stood near, I placed it in front of her and asked her if she could see anything. Almost immediately she began, "I see a snow scene, the ground is covered with snow and there are fir-trees in the distance upon which the snow is lying. Now there comes an old man who is walking briskly along, and he is putting up his umbrella to keep off the snow-flakes, but the sun is shining. I have never seen the place, I have never seen the old man, but they are perfectly distinct. Now they are gone. I take no notice of them, for whenever I look in any water-bottle, or glass of water, I see things."

* *

Crystal-gazing is a gift, and few persons are possessed of this gift. An expert suggests the following method of research: "Look about your room for any article having a polished surface suggestive of depth—something you can look not only at but into; the back of a Japanese tea-tray, a glass of ball of any kind, the stem of a glass vase without ornament or cutting, a plain glass bottle of ink, a tumbler of water—take any one of these, sit down in a shady corner, arrange the objects so as to guard against reflections and look into it quietly. Don't stare or inconvenience yourself in any way. If you are alone, so much the better, but if people are talking in the room they will not interfere with you, and indeed may possibly serve as stimulus and suggestion. If after a few minutes nothing happens, put your reflector away, and try again another time with any variation that may occur to you changing your crystal perhaps, or experimenting earlier or later in the day, or in a different room, and don't be discouraged if you have no success for a long time. I have myself lost the power of crystal-gazing for weeks together at others I can not look steadily into any reflecting surface without seeing a picture of some kind. Indeed I have all my life seen pictures and visions without any crystals at all."

* *

What then is life that man should desire it? And what is breathing that he shall covet it?

Is it not a scene of delusion, a series of misadventures, a pursuit of evils linked on all sides together? In the beginning it is ignorance, pain in its middle, and its end is sorrow.

* *

What part of life is it that we wish to remain with us? Is it youth? Can we be in love with rage, licentiousness, and temerity? Is it age? Then we are fond of infirmities.

Personel and Impersonel God.

THE present paper is from the pen of the late Mr. Subba Row and was published in an early issue of the Theosophist. An attempt is made in this paper to present the real view of the Upanishads to the reader with regard to the conception of Parambramh. While agreeing with other statements contained in this paper, most of which are no doubt very lucid, we differ from the writer in his views concerning Parambramh or Chidākās. The points of divergence are noted in the foot-notes.

At the outset I shall request my readers (such of them at least as are not acquainted with the Cosmological theories of the Idealistic thinkers of Europe) to examine John Stuart Mill's Cosmological speculations as contained in his examination of Sir William Hamilton's philosophy, before attempting to understand the Adwaita doctrine; and I beg to inform them beforehand that in explaining the main principles of the said doctrine, I am going to use, as far as it is convenient to do so, the phraseology adopted by English psychologists of the Idealistic school of thought. In dealing with the phenomena of our present plane of existence, John Stuart Mill ultimately came to the conclusion that matter, or the so-called external phenomena, are but the creation of our mind; they are the mere appearances of a particular phase of our subjective self, and of our thoughts, volitions, sensations, and emotions which in their totality constitute the basis of the Ego. Matter then is the permanent possibility of sensations and the so-called laws of matter are properly speaking the laws which govern the succession and co-existence of our

states of consciousness. Mill further holds that properly speaking there is no noumenal Ego. The very idea of a mind existing separately as an entity, distinct from the states of consciousness which are supposed to inhere in it is in his opinion illusory, as the idea of an external object, which is supposed to be perceived by our senses.

Thus the ideas of mind and matter, of subject and object, of the Ego and the external world, are really evolved from the aggregation of our mental states which are the only realities so far as we are concerned.

The chain of our mental state or states of consciousness is "a double-headed monster" according to Prof. Bain which has two distinct aspects one objective and the other subjective. Mr. Mill has paused here, confessing that psychological analysis did not go any further; the mysterious link which connects together the train of our states of consciousness and gives rise to our *Ahankār* (egoism) in this condition of existence, still remains an incomprehensible mystery to Western psychologists, though its existence is but dimly perceived in the subjective phenomena of memory and expectation.

On the other hand, the great physicists of Europe are gradually coming to the conclusion that mind is the product of matter, or that it is one of the attributes of matter in some of its conditions. It would appear, therefore, from the speculations of Western psychologists that

matter is evolved from mind and that mind is evolved from matter. These two propositions are apparently irreconcilable. Mill and Tyndall have admitted that Western Science is yet unable to go deeper into the question. Nor is it likely to solve the mystery hereafter, unless it calls Eastern Occult Science to its aid and takes a more comprehensive view of the capabilities of the real subjective self of man and the various aspects of the great objective universe. The great Adwaitee philosophers of ancient Aryavarta have examined the relationship between subject and object in every condition of existence in this solar system in which this differentiation is presented. Just as a human being is composed of seven principles, differentiated matter in the solar system exists in seven different conditions. These different states of matter do not all come within the range of our present objective consciousness. But they can be objectively perceived by the spiritual Ego in man. To the liberated spiritual monad of man, or to the

Dhyān Chohans, every thing that is material in every condition of matter is an object of perception. Further *Pragna* or the capacity of perception exists in seven different aspects corresponding to the seven conditions of matter. Strictly speaking there are but six states* of matter, the so-called seventh state being the aspect of cosmic matter in its original undifferentiated condition. Similarly there are six states of differentiated *Pragna*, the seventh state being a condition of perfect unconsciousness.†

By differentiated *Pragna*, I mean the condition in which *Pragna* is split up into various states of consciousness. Thus we have six* states of consciousness either objective or subjective for the time being as the case may be, and a perfect state of unconsciousness (rather a perfect state of consciousness. *Ed.*) which is the beginning and end of all conceivable states of consciousness, corresponding to the states of differentiated matter and its original undifferentiated basis which is the

* The division of *Pragna* into six states is rather arbitrary, as is the division of matter into corresponding states. The Sankhya Philosophy divides *Prakriti* into numerous categories. The grades of consciousness is almost infinite as there are infinite beings in the universe inhabiting the various planets and solar systems. Still some broad line of demarcation must be adhered to and it is optional for any system of philosophy to divide the phenomenal manifestations into seven divisions or four divisions. The six states of consciousness or any of them can not be strictly speaking *subjective*, because nothing but the seventh state of *Pragna* (Parambrahm) can really be subjective. Even the Logos (*Ishwara*) is objective from the standpoint of Parambrahm. H. P. B. in a note appended to the "Seven-fold Principle of Man" says, "The Brahman or Parambrahm, the absolute of the Vedantins, is neuter and unconscious, and has no connection with the masculine Brahma of the Hindu Triad." Again, "Space, then, or "Fan, Bar-nang (Māha Sunyatā) or, as it is called by Lao-tze, the "Emptiness," is the nature of the Buddhist Absolute." The statement concerning the absolute of the Vedanta philosophy is false from first to last. Our Brahman is not Space or Emptiness. It is Sāchidānanda.

† The seventh state of *Pragna* which shines by its own light and in which there is no difference between the subject and the object is not "perfect unconsciousness" as the writer wrongly terms it. Unconsciousness (which resembles the state of deep sleep) is merely an aspect of the unconditional *Pragna*. It is stated in the Shāstras that Parambrahm or unconditional *Pragna* is beyond the state of *Susupti* or deep sleep. It is also stated that even in the state of deep sleep (unconsciousness) the difference between the subject (Ego) and the object (Non-ego) does not vanish in as much the Ego witnesses *Avidyā* (ignorance). The seventh state of *Pragna* is not "perfect unconsciousness" but on the contrary, it is perfect consciousness as distinguished from the imperfect states of consciousness known as *Jagratā*, *Swapna* and *Susupti*. The seventh state of consciousness does not require an object to illumine it; it is self-luminous and shines by its own light. It is wrong to say that "it knows itself not." On the contrary "it knows itself" and does not know anything besides itself. Mr. Subha Row seems to argue that wherever there is consciousness there is relation and wherever there is relation there is dualism; and as

beginning and end of all cosmic evolution.

It will be easily seen that the existence of consciousness is necessary for the differentiation between subject and object. Hence these two phases are presented in six different conditions, and in the last state there being no consciousness (?) as above stated, the differentiation in question ceases to exist. [Rather, there being no finite consciousness the differentiation in question ceases to exist. *Ed.*] The number of these various conditions is different in different systems of philosophy. But whatever may be the number of divisions, they all lie between perfect unconsciousness (?) at one end of the line and our present state of consciousness or *Bahir-pragna* at the other end. To understand the real nature of these different states of consciousness, I shall request my readers to compare the consciousness of the ordinary man with the consciousness of the astral man, and again compare the latter with the consciousness of the spiritual Ego in man. In these three conditions the objective universe is not the same. But the difference between the Ego and the non-ego is common to all these conditions. Consequently, admitting the correctness of Mill's reasoning as regards the subject and object of our present plane of consciousness, the great Adwaitee thinkers of India have extended the same reasoning to the other states of consciousness and come to the conclusion, that the various conditions of the Ego and the non-

Ego were but the appearances of one and the same entity—the ultimate state of unconsciousness. [Rather the ultimate state of Perfect Consciousness.] This entity is neither matter nor spirit (if the word spirit means finite consciousness); it is neither Ego nor non-Ego; and it is neither object nor subject. In the language of Hindu philosophers it is the original combination of Purush and Prakriti. As the Adwaites hold that an external object is merely the product of our mental states, Prakriti is nothing more than illusion, and Purush is the only reality; it is the *One* existence which remains eternal in this universe of Ideas. This entity then is the Parambrahm of the Adwaites. Even if there were to be a personal God with anything like a material *Upādhi* (physical basis of whatever form) from the standpoint of an Adwaitee there will be as much reason to doubt his noumenal existence as there would be in the case of any other object. In their opinion, a conscious God cannot be the origin of the universe as his Ego would be the effect of a previous cause, if the word conscious conveys but its ordinary meaning. They can not admit that the grand total of all the states of consciousness in the universe is their deity, as these states are constantly changing and as cosmic ideation ceases during *Pralaya*. There is only one permanent condition in the universe which is the state of perfect unconsciousness, (rather perfect consciousness. *Ed.*) bare *Chidakasam* (field of consciousness) in fact.

there is no sense of dualism in Parambrahm as it is all-in-all, it must be unconsciousness. The above reasoning is based upon a wrong assumption. It is true that where there is *finite* consciousness there is relation and dualism, but how does Mr. Row know that the same rule extends to the case of *infinite* consciousness. Has he exhausted all the planes of consciousness in the universe including the plane of absolute consciousness? The experience of *Yogis* in the highest state of *Samadhi* confirms the statement that as a man approaches the absolute source of all consciousness his finite consciousness becomes more vivid instead of growing unconscious. Certainly it is not desirable to put "perfect unconsciousness" at the end of all evolution. It is not *Advaitabad*, but nihilism in the strict sense of the word.

When my readers once realise the fact that this grand universe is in reality but a huge aggregation of various states of consciousness, they will not be surprised to find that the ultimate state of unconsciousness (rather perfect consciousness) is considered as Parambrahm.

The idea of a God, Deity, Ishwar, or an impersonal God (if consciousness is one of his attributes) involves the idea of Ego or non-Ego in some shape or other, and as every conceivable Ego or non-Ego is evolved from this primitive element (I use this word for want of a better one) the existence of an extra-cosmic God possessing such attributes prior to this condition is absolutely inconceivable. Though I have been speaking of this element as the condition of unconsciousness, it is properly speaking, the *Chidākāśam* or *Chinnmātra* of the Hindu philosophers which contains within itself the potentiality of every condition of *Pragna* and which results as consciousness (rather, *finite* consciousness) on the one hand and the objective universe on the other, by the operation of its latent *Chitsukti* (the power which generates thought).

Before proceeding to discuss the nature of *Parambrahm*, it is to be stated that in the opinion of the Adwaites, the *Upanishads*, and the *Brahmasutras* fully support their views on the subject. It is distinctly affirmed in the *Upanishads* that *Parambrahman*, which is but the bare potentiality of *Pragna* is not an aspect of *Pragna*, or Ego in any shape, and that it has neither life nor consciousness.*

The reader will be able to ascertain that such is really the case on examining the *Mundaka* and *Man-dukya* Upanishads. The language used here and there in the Upanishads is apt to mislead one into the belief that such language points to the existence of a conscious Iswar. But the necessity of such language will perhaps be rendered clear from the following considerations.† * * * *

It now remains to be seen how Adwaites account for the origin of mental states in a particular individual. Apparently the mind of a particular human being is not the universal mind. Nevertheless cosmic ideation (the universal mind) is the real source of the states of consciousness in every individual. Cosmic

* The above statement takes our breath away. The Adwaites never hold the above opinion and there is not a single passage in the *Upanishads* which bears out the above statement. How can Parambrahm be unconscious, when it is consciousness itself. Parambrahm is consciousness, not that it has consciousness. It is the eternal objectless cognition. It is described as characterless being, pure intelligence, and undifferented beatitude. If Mr. Subba Row's interpretation of the *Upanishad*, be the right one, are we to believe that the Adwaites develop the sense of the absolute unity of *Jiva*, *Brahm*, and *Jagat* in order to remain eternally in a perfect unconscious state. When the hour of Mahāpralaya will strike, are all sentient beings in the universe destined to be merged into ever-lasting unconsciousness? If so, there is very little difference between Western materialism and the philosophy of Mr. Subba Row.

† It is true that the Ishwara of the Upanishads is not an extra-cosmic deity in the true sense of the term. He is himself a phenomenon, a figment of the cosmic fiction. Though he has to work under fixed natural laws, He is the highest, holiest, and most powerful being in the world of phenomena. The Ishwara of the Upanishads is the highest product of cosmic evolution, one who is placed far above the high personal beings known as *Bidehamuktas* and *Dhyān Chohdās*. And if any Māhatmā can take some interest in our affairs though acting according to fixed natural laws, it is also possible for Ishwara to take a survey of phenomenal world from His own plane. No doubt, Ishwara is an unreality from the standpoint of the One Essence, Parambrahm, but it is a presumption for the ordinary man to ignore His existence, for the man who has not reached the highest state of Samādhi has not even the faintest idea of Parambrahm. Parambrahm is unconscious of the existence of the universe in as much as the universe is not apart from it; but as it is Perfect Consciousness, it has an absolute existence of its own in which it knows only itself. But Ishwara has also the knowledge of the phenomenal universe.

ideation exists everywhere; but when placed under restriction by a material *Upādhi* it results as the consciousness of the individual inhering in such *Upādhi*. Strictly speaking, an Adwaitee will not admit the objective existence of the material *Upādhi*. From his standpoint it is *Maya* or illusion which exists as a *necessary condition of Pragna*. But to avoid confusion, I shall use the ordinary language; and to enable my readers to grasp my meaning clearly the following simile may be adopted. Suppose a bright light is placed in the centre with a curtain around it. The nature of the light which penetrates through the curtain and becomes visible to a person standing outside depends upon the nature of the curtain. If several such curtains are thus successively placed around the light, it will have to penetrate through all of them, and a person standing outside will only perceive as much light as is not intercepted

by all the curtains. The central light becomes dimmer as curtain after curtain is placed before the observer; and as curtain after curtain is removed, the light becomes brighter and brighter until it reaches its natural brilliancy. Similarly, universal mind or cosmic ideation becomes more and more limited and modified by the various *Upādhis* of which a human being is composed; and when the action or influence of the various *Upādhis* is successively controlled, the mind of the individual human being is placed *en rapport* with the universal mind and his ideation is lost in cosmic ideation.

As I have already said, these *Upādhis* are strictly speaking the conditions of the gradual development or evolution of *Bahirpragna* or consciousness in our present plane of existence from the original and eternal *Chinmātra*, which is the seventh principle in man and the Parambrahm of the Adwaitees.

Browning

OPTIMISM AND ETHICS.

"Our remedies oft in ourselves do lie,
Which we ascribe to heaven. The fated sky
Gives us free scope; only doth backward pull
Our slow designs, when we ourselves are dull
But most it is presumption in us, when
The help of heaven we count in the act of man."

- * ONE of the ruling conceptions of Browning's view of life is that the good is absolute, and that it reveals itself in all the events of human life. By means of this conception, he endeavoured to bring

NOTE.—The views expressed in the above article are the views which underlie leading Theosophical works. I have, therefore, selected it for criticism. The theosophists along with the modern Buddhists place an unconscious Zero in place of the ultimate spiritual essence of the universe. Very rich language is employed to extol this Zero in the opening stanzas of Secret Doctrine, as if this Zero is an object to be aimed at. Attempt is also made to show that even the Vedantists of India postulate a Zero in place of the uncaused Cause. Sankaracharya carried on unmitigated warfare against this doctrine during his short but brilliant life. All our loftiest spiritual hopes and aspirations come to an end when we look at this "perfect unconsciousness" of the theosophist in which the whole of the phenomenal universe will be resolved at the time of Mahāpralaya, however distant that period may be. The difference is trifling between the above doctrine and the doctrine of the materialists which evolves consciousness out of perfect unconsciousness.

together the elements which had fallen asunder in the sensational and moral pessimism of Byron and Carlyle. Through the re-interpreting power which lies in this fundamental thought when it is soberly held and fearlessly applied, the poet sought to reconcile man with the world and with God, and thereby with himself. The governing motive of Browning's poetry, the secret impulse which led him to dramatise the conflicts and antagonisms of human life, was the necessity of finding in them evidence of the presence of this absolute good.

The test of a philosophic optimism as of any other optimism which is more than a pious sentiment must finally lie in actual individual evils. Browning's creed or optimism was not merely the allowable exaggeration of an ecstatic religious sentiment, the impassioned conviction of a God-intoxicated man. It was deliberately presented as a solution of moral problems, and was intended to serve as a theory of the spiritual nature of things. The optimistic creed of the poet must not only establish the immanence of God, but show in some way how such immanence is consistent with the existence of particular things. His doctrine that there is no failure, or folly, or wickedness, or misery, but conceals within it, at its heart, a divine element; that there is no incident in human history which is not a pulsation of the life of the highest, and which has not its place in a scheme of universal good, must leave room for the moral life of man, and all the risks which morality brings with it. Otherwise, optimism is impossible. A God who, in filling the universe with His presence, encroaches on the freedom, and extinguishes the independence of man, precludes the possibility of all that is best for man—namely, *moral achievement*. Life, deprived of its moral purpose,

is worthless to the poet. Optimism and Ethics *seem* thus to come into immediate collision. Optimism, finding the presence of God in all things, *seems* to leave no room for man; and Ethics *seems* to set man to work out his own destiny in solitude, and to give him supreme and absolute authority over his own life.

But Browning held with equal tenacity to the idea of a universal benevolent order, and to the idea of the moral freedom of man within it. He endeavoured to find God in man and still to leave man free. His optimistic faith sought reconciliation with morality. The vigour of his ethical doctrine is preëminent, as the fulness of his conviction of the absolute way of the good. So powerful is his interest in man *as a moral agent*, that he sees nought else in the world of any deep concern. "My stress lay," he said, "on the incidents in the development of a soul: little else is worth study." This development of a soul is not at any time regarded by the poet as a peaceful process, like the growth of a plant or animal. Although the poet thinks of the life of man as the gradual realization of a divine purpose within him, he does not suppose it to take place in obedience to a *tranquil necessity*. *Man advances morally by fighting his way inch by inch, and he gains nothing except through conflict*. "The kingdom of heaven suffereth violence, and the violent takes it by force."

"No, when the fight begins within himself,
A man's worth something. God stoops
o'er his head,
Satan looks up between his feet,—both
tug—
He's left, himself, in the middle; the
soul awakes
And grows. Prolong that battle through
this life!
Never leave growing till the life to come."

It is under the guise of warfare that morality always presents itself to Browning. It is not a mere

equilibrium of qualities: it is valour in the battle of life. Browning's moral code contains no negative commandments and no limitations; but he bids each man let out all the power that is within him, and throw himself upon life with the whole energy of his being. Indifference and spiritual lassitude are, to the poet, the worst of sins.

Thus it is the decisive deed that gains the poet's approval. Everywhere, Browning's ethical teaching has this characteristic feature of vigorous decisiveness. "There is no surrender to an idle optimism." Browning is emphatically the poet militant and the prophet of struggling manhood. His words are like trumpet-calls sounded in the van of man's struggle, wafted back by the winds, and heard through all the din of conflict by his meaner brethren, who are obscurely fighting for the good in the throng and crash of life. His last act is a kind of re-enlistment in the service of the good; the joyous venturing forth on a new war under new conditions and in lands unknown, by a heroic man who is sure of himself and sure of his cause.

But now comes the great difficulty. How can the poet combine such earnestness in the moral struggle with so deep a conviction of the ultimate nothingness of evil, and of the complete victory of the good? His belief in God, his trust in His love and might, will brook no limit anywhere. His conviction is that the power of the good subjects evil itself to its authority.

How, then, does the poet deal with the apparently fundamental discrepancy between *religion*, which postulates the absolute and universal supremacy of God, and *morality*, which postulates the absolute supremacy of man within the sphere of his own action, in so far as it is called right or wrong?

This difficulty is the most press-

ing in modern philosophy. The question, at the bottom, is, whether we can have a philosophy at all; or whether we must fall back once more into compromise and the scepticism and despair which it always brings with it.

It is just because Browning does not compromise between the contending truths that he is instructive. The value of his solution of the problem corresponds accurately to the degree in which he holds both the absoluteness of God's presence in history, and the complete independence of the moral consciousness. He refused to degrade either God or man. He knew the vice of compromising, and strove to hold both the truths in their fullness. He did not compromise God's love or power. "Over-punished wrong grows right," Browning says. Hell is, for him, the consciousness of opportunities neglected, and arrested growth; and even that, in turn, is the beginning of a better life. For the poet the purpose of God is, that every soul shall learn the lesson of goodness, and reflect the divine life in desire, intelligence, and will.

At times, the poet seems to teach as man's best and highest, a passive acquiescence in the divine benevolence. But this attitude of quiescent trust, which is so characteristic of religion, is known by the poet to be only a phase of man's best life. It is a temporary resting place for the pilgrim, "where he may solace himself for a season." But the pilgrim has to go forward on his journey. The root of Browning's joy is in the need of progress towards an infinitely high good. He rejoices

"that man is hurled
From change to change unceasingly,
His soul's wings never furled."

The bliss of endeavour, the infinite worth of the consciousness of failure, with its evidence of coming triumph, these are the essence of his optimistic interpretation of human life,

and also of his robust ethical doctrine. And he prolongs the battle beyond time, for the battle is the moral life and man's best, and therefore God's best in man. The struggle upward from the brute may, indeed, end with death. But this only means that man "has learned the uses of the flesh," and there are in him other potencies to evolve:—"Other heights in other lives, God willing." Death is the summing up this life's meaning, stored strength for new adventure.

Browning is sure that it will be a battle and a winning battle. There is no limiting of man's endeavour after goodness. "Strive and thrive" are the last words which come from his pen.

These allusions to what death means, and what lies beyond death, do not solve the problem of the relation between morality and religion. Browning's treatment does not limit or compromise the conflicting truths. The poet rejects the ordinary view that the moral life is preliminary to the joy and rest of religion; that the moral life is a brief struggle to be followed by a sudden lift out of it into some serene sphere, where man will lead an angel's life, which knows no imperfection, and therefore no growth. Movements towards an ideal, actualizing but never actualized, is for the poet, the very nature of man. And to speak about either God or man as "the last term of a development" has no meaning to the poet. We are not *first* moral and *then* religious, *first* struggling with evil and *then* conscious of overcoming it. God is with us in the battle, and the victory is in every blow.

But there lies a deeper difficulty than this in the way of reconciling morality and religion, for the presence of both God and man in human action. Morality, in so far as it is achievement, might conceivably be immediately identified with

the process of an absolute good; but morality is always a consciousness of failure as well. Its very essence and nerve is the conviction that the ideal is not actual. And the higher is man's spiritual attainment, the more impressive is his view of the evil of the world, and of the greatness of the work pressing to be done.

Nor does it rest with condemning the world. It also finds flaws in its own highest achievement, so that we seem ever 'to mock ourselves in all that is best in us.' The beginning of the spiritual life seems just to consist in a consciousness of complete failure, and that consciousness ever grows deeper.

The moral world with its illimitable horizon had opened out round the poet; the voice of the new commandment bidding him, "Be perfect as your Father in heaven is perfect," had destroyed the poet's peace, and made imperative a well-nigh hopeless struggle; and, as he compares himself at his best with the new ideal, he breaks out into the cry:

"O great, just, good God! miserable me!" This humility and contrition, this discontent verging on hopelessness, constituted the characteristic attitude of Carlyle; and it re-presents a true and, in fact, an indispensable element of man's moral life.

But this self-condemnation in the face of the moral law is nothing more than an element, and must not be taken either for the whole truth or for the most fundamental one. It is because it is taken as fundamental and final that the discrepancy between morality and religion is held to be absolute, and the consciousness of evil is turned against faith in the good. It is an abstract way of thinking that makes us deduce, from the transcendent height of the moral ideal, the impossibility of attaining goodness,

and the failure of God's purpose in man. This is what Carlyle did. He stopped short at the consciousness of imperfection, and he made no attempt to account for it. He took it as a complete fact, and therefore drew a sharp line of distinction between the human and the divine. So far, he was right; for, if we look no further than this negative side, it is emphatically absurd to identify man with the Absolute.

The condemnation of self which characterizes all moral life and which is the condition of moral progress, must not, therefore, be regarded as a complete truth. For the very condemnation implies the actual presence of something better. Both of the terms, both the criterion and the fact which is condemned by it, fall within the same individual life. Man cannot, therefore, without injustice, condemn himself in all that he is; for the condemnation is itself a witness to the activity of that good of which he despairs. Hence, the threatening majesty of the moral imperative is nothing but the shadow of man's own dignity; and moral contrition, and even the complete despair of the pessimistic theory, when rightly understood, are recognised as unwilling witnesses to the authority and the actuality of the highest good.

The legitimate deduction from the height of man's moral ideal is thus found to be, not, as Carlyle thought, the weakness and worthlessness of human nature, but its promise and native dignity: and in a healthy moral consciousness it produces, not despair, but faith and joy. For the authority of the moral law over man is rooted in man's endowment. Its imperative is nothing but the voice of the future self bidding the present self aspire, while its reproof is only the expression of a moral aspiration which has misunderstood itself. Contrition

is not a bad moral state which should bring despair, but a good state, full of promise of one that is still better. It is, in fact, just the first step which the ideal takes in its process of self-realization: "the sting that bids, nor sit, nor stand, but go!"

The moral ideal thus contains a certain guarantee of its own fulfilment. It is *essentially* an active thing, and energy, a movement upwards. It contains its justification in itself, and requires to lean on nothing else. The essence of man's life as spiritual, *i. e.* as intelligent and moral, is its self-realising activity. Intellectual and moral life is progress. The cessation of the progress of the ideal in man is intellectual and moral death. This spiritual life or moral and intellectual activity, is inspired at every step by the consciousness of a "beyond" not possessed, of an unsolved contradiction between the self and the not-self, of a good that ought to be and is not. The last word, or rather the last word *but one*, regarding man is "failure."

The poet well knew that failure is the last word but one. "What is come to perfection perishes," he tells us. That perfection is not reached, merely means that the process is not ended. "It seethes with the morrow for us and more." The recognition of failure implies more effort and higher progress, and contains a suggestion of an absolute good, and even a proof of its active presence. "The Beyond," for knowledge and morality, is the Land of Promise.

Thus the moral ideal is a law which exists already, whether man recognizes it or not; it is the might in things, a law of which "no jot or tittle can in any wise pass away." The individual does not institute the moral law; he finds it to be written both within and without him. His part is to recognise, not

to create it; to make it valid in his own life and so to identify himself with it, that his service of it may be perfect freedom.

We thus conclude that morality, and even the self-condemnation, contrition, and consciousness of failure which it brings with it as phases of its growth, are witnesses of the presence, and the actual product, of an absolute good in man. In other words, morality rests upon, and is the self-evolution of, the religious principle in man.

Religion implies morality. An absolute good is not conceivable, except in relation to the process whereby it manifests itself. In the language of theology, we may say that God must create and redeem the world in order to be God; or that creation and redemption,...the outflow of the universe from God as its source, and its return to Him through the salvation of mankind,... must reveal to us the nature of God. Apart from this outgoing of the Infinite to the finite, and the return of the Infinite to itself through the finite, the name God would be an empty word, signifying a something unintelligible dwelling in the void beyond the realm of being. But religion is the recognition, not of an unknown, but of the absolute good as real. *Religion is the joyous consciousness of the presence of God in all things.* And morality, in that it is the realisation of an ideal which is perfect, is the process whereby the absolute good actualizes itself in man. It is true that the ideal cannot be identified with the process; for the ideal is the principle of the process; and therefore more than the process. Man does not reach "the last term of development," for there is no last term to a being whose essence is progressive activity. Man does not therefore take the place of God, and his self-consciousness is never the absolute self-consciousness. But

still, in so far as his life is a progress towards the true and good, it is the process of truth and goodness within him. It is the activity of the ideal. It is God lifting man up to himself, or in the language of philosophy, "returning to himself in history." And yet it is at the same time man's effort after goodness. Man is not a mere "vessel of divine grace," or a passive recipient of the highest bounty. All man's goodness is necessarily man's achievement. And the realization by the ideal of itself is man's achievement of it. For it is his ideal. The law without is also the law within. It is the law within because it is recognised as the law without. Thus, the moral consciousness passes into the religious consciousness. The performance of duty is the willing service of the absolute good; and, as such, it involves also the recognition of a purpose that cannot fail. It is both activity and faith, both a struggle and a consciousness of victory, both morality and religion. We cannot, therefore, treat these as alternative phases of man's life. There is not first the pain of the moral struggle, and then the joy and rest of religion. The meat and drink is, "to do the will of Him that sent me, to finish His work." Heaven is the service of the good. "There is nothing in the world or out of it that can be called unconditionally good, except the GOOD WILL." The process of willing, the moral activity, is its own reward; "the only jewel that shines in its own light."

It may seem to some to be presumptuous thus to identify the divine and the human; but to separate them makes both morality and religion impossible. It robs morality of its ideal, and makes God a mere name for "the unknown." Those who think that this identification degrades the divine, misapprehend the nature of spirit and forget that it is of its essence

to communicate itself. And goodness and truth do not become less when shared; they grow greater.

This thought of the unity of God and man is one which has frequent utterance from the poet when his religious spirit is most deeply moved; for it is the characteristic of religious feeling that it abolishes all sense of separateness. It removes all the limitations of finitude and lifts man into rapturous unity with the God he adores; and it gives such completeness to his life that it seems to him to be a joyous pulse of the life that is absolute.

Thus from the side of morality and from that of religion, we are brought to recognise the unity of God with man as a spiritual being. In other words, morality and religion are but different manifestations of the same principle. The good that man effects is, at the same time, the working of God within him. And while man's moral endeavour is thus recognised as the activity of God within him, it is also implied that the divine being can be known only as revealed, and incarnated, in a *perfect human character*. It was a permanent conviction of Browning, that

"The acknowledgment of God in Christ
Accepted by thy reason, solves for thee
All questions in the earth and out of it."

So far from regarding the power in the world which makes for righteousness, as "not ourselves," that power is known to be man's true self and more, and morality is the gradual process whereby its content is evolved. And man's state of perfection, which is symbolised for the intelligent by the term *Heaven*, is for Browning

"The equalizing, ever and anon,
In momentary rapture, great with small,
Omniscience with intelligency, God
With man—the thunder glow from pole
to pole
Abolishing, a blissful moment-space,
Great cloud alike and small cloud, in one
fire—

As sure to ebb as sure again to flow

When the new receptivity deserves
The new completion."

Thus does the poet wed the divine strength with human weakness; and the principle of unity, thus conceived, gives him at once his moral strenuousness and that ever-present foretaste of victory, which we may call his religious optimism. For on this principle depends its worth as a solution of the enigma of man's moral life.

THE PRINCIPLE OF LOVE.

God! Thou art Love! I build my faith
on that!

We have seen that Browning was aware of the conflict of the religious and moral consciousness, but he did not hesitate to give to each of them its most uncompromising utterance. It is on this account that the poet is instructive; for whatever may be the value of compromise in practical affairs, there is no doubt that it has never done anything to advance human thought. He religion is an optimistic faith, a peaceful consciousness of the presence of the highest in man, therefore in all other things. Yet he does not hesitate to represent the moral life as a struggle with evil, and as a movement through error towards the highest good which is never *finally* realised. He saw that a good man is always both moral and religious. He knew that the ideal apart from the process is nothing, and that a "God beyond the stars" is simply the unknowable. He knew, too, that the ideal is not *merely* the process, but also that which starts the process, guides it, and comes to itself through it. God, emptied of human elements, is a mere name; but, at the same time the process of human evolution does not exhaust the idea of God. The process by itself, *i. e.* mere morality, is a conception of a fragment, a fiction of abstract thought; it is a

movement which has no beginning or end.

It was in this way that Browning had to trace back the moral process to its origin, and to identify the moral law with the nature of God. It is this that gives value to his view of moral progress as reaching beyond death to a higher stage of being, for which man's attainments in this life are only preliminary.

"What's time? Leave *Now* for dogs and opes,
Man has *Forever*."

The poet lifts the moral ideal into infinitude, and removes all limits to the possibility and necessity of being good. The process itself is good. Moral activity is its own bountiful reward; for moral progress, which means struggle, is the best thing in the world or out of it. To end such a process, to stop that activity, were therefore evil. But the process cannot end, for it is the self-manifestation of the Divine Life. The process cannot exhaust the Absolute, and it is impossible that man should be God. And this process is the process of the absolute, the working of the ideal, the presence of the highest in man as a living power realising itself in his acts and in his thoughts. By lifting the moral ideal of man to infinitude the poet has identified it with the nature of God, and made it the absolute law of things.

What is, then, that principle of unity between the divine and the human? What is the principle by means of which Browning sought to reconcile the moral and religious elements of human life? The poet has one answer to this question—an answer given with the confidence of complete conviction. The meeting-point of God and man is love. Love, once for all, solves that contradiction between them which has embarrassed the world for so many ages. A life inspired by love is the most perfect form of goodness. Such

is the perfection and glory of this emotion, when it has been translated into a self-conscious motive and become the energy of an intelligent will, that it lifts him who owns it to the sublimest heights of being.

"For the loving worm within its clod,
Were diviner than a loveless God
Amid his worlds, I will dare to say."

This same love not only constitutes the nature of God and the moral ideal of man, but it is also the purpose and essence of all created being, both animate and inanimate.

"This world's no blot for us,
Nor blank; it means intensely and means good."

"O World, as God has made it! all his beauty,
And knowing this is love, and love is duty,
What further may be sought for or declared?"

In this world then "all is love, yet all is law." Even the very wickedness and misery of life are brought into the scheme of good, and, when rightly understood, reveal themselves as its means. Thus, the poet brings the natural world, the history of man, and the nature of God, within the limits of the same conception. The idea of love solves for Browning all the enigmas of human life and thought.

"The thing that seems
Mere misery, under human schemes,
Becomes, regarded by the light
Of love, as very near, or quite
As good a gift as joy before."

In Browning's philosophy of life, love plays the part that Reason fills for Hegel, or the Blind Will for Schopenhauer. Browning is as fearless as they are in reducing all phenomena into forms of the activity of his first principle. Love not only gave him firm footing amid the wash and welter of the present world where time spins fast, life fleets, and all is change, but it made him look forward with joy to "the immortal course."

Love is no accident in man's history nor a passing emotion. It is rather a constitutive element of man's nature, fundamental and necessary as his intelligence. Man is meant to love as well as to think, to be virtuous as well as to have knowledge. It is possible that reverence for the intellect may have led men, at times, to attribute the evolution of the race too exclusively to the theoretic consciousness, forgetting that, along with reason, there co-operates a twin-power in all that is best and wisest in us, and that a heart which can love is as essential a pre-condition of all worthy of attainment as an intellect which can see. Love and Reason, or the reason that is loving or the love that is rational, are equally primal powers in man, and they reflect might into each other: for love increases knowledge and love. It is their combined power that gives interest and meaning to the facts of life, and transmutes them into a moral and intellectual order. They together are lifting man out of the isolation and chaos of subjectivity into membership in a spiritual kingdom, where collision and exclusion are impossible, and all are at once kings and subjects.

Just as reason is present as a transmuting power in the sensational life of the infancy of the individual and race, so is love present amidst the confused and chaotic activity of the life that knows no law other than its own changing emotions. Both make for order, and both grow with it. Both love and reason have travelled a long way in the history of man. "For," as Emerson well said, "Love is a fire that, kindles its first embers in the narrow nook of a private bosom, caught from a wandering spark out of another heart, glows and enlarges until it warms and beams upon multitudes of men, and women, upon the universal heart of

all, and so lights up the world and all nature with its generous flames."

Both Love and Reason alike pass through stage after stage; always away from the particularity of selfishness and ignorance; into larger and larger cycles of common truth and goodness, towards the full realisation of knowledge and benevolence, which is the inheritance of emancipated man. In this transition, the sensuous play of feeling within man, and the sensitive responses to external stimuli, are made more and more organic to ends which are universal, *i. e.*, to spiritual ends. Love which in its earliest form, seems to be the natural yearning of brute for brute, appearing and disappearing at the suggestion of physical needs, passes into an idealized sentiment, into an emotion of the soul into a principle of moral activity which manifests itself in a permanent outflow of helpful deeds for man; when thus sublimated, love represents one side, at least, of the expansion of the self which culminates when the world beats in the pulse of the individual, and the joys and the sorrows, the defeats and victories of mankind, are felt by him as his own. It is no longer dependent merely on the incitement of youth, grace, beauty, whether of body or character; it transcends all limitations of sex and age, and finds objects on which it can spend itself in all that God has made, even in that which has violated its own law of life and become mean and pitiful. It becomes a love of fallen humanity, and an ardour to save it by becoming the conscious and permanent motive of all men.

The history of this evolution of love has been written by the poets. Every phase through which this ever-deepening emotion has passed, every form which this primary power has taken in its growth, has received from the poets its own proper expression. The poets have

made even the grosser instincts lucid with beauty; and, ascending with their theme, they have sung the *pure passion* of soul for soul, its charm and its strength, its idealism and heroism, up to the point at which, in Browning, it transcends the limits of finite existence, sheds all its earthly vesture, and becomes a spiritual principle of religious aspiration and self-surrender to God.

Browning nowhere shows his native strength more clearly than in his treatment of love. He has touched this world-old theme with that freshness and insight which is possible only to the inborn originality of genius. Every poet has handled this theme in his highest manner. But, in one thing, Browning stands alone. He has given to love a moral significance, a place and power amongst those substantial elements on which rest the dignity of man's being and the greatness of his destiny in a way which is without example in any other poet. And Browning has done this by means of that moral and religious earnestness which pervades all his poetry. The one object of supreme interest to him is the development of the soul, and his penetrative insight revealed to him the power to love as the paramount fact in that development. To love, the poet repeatedly tells us, is the sole and supreme object of man's life; it is the one lesson which he has to learn on earth; and, love once learnt, in what way matters little, "it leaves completion in the soul."

Love, once evoked, once admitted into the soul,

"Adds worth to worth,
As wine enriches blood, and straightway
sends it forth,

Conquering and to conquer, through all
eternity,
That's battle without end."

This view of the significance of love grew on Browning as his knowledge of man's nature and destiny became fuller and deeper, while, at the same time, his trust in the intellect became less. In *Paracelsus*, love is definitely lifted by the poet to the level of knowledge. Intellectual gain, apart from love, is folly and futility, worthless for the individual and worthless to the race. Knowledge without love is not *true* knowledge, but folly and weakness.

This faculty of love, so far from being tainted with finitude, like knowledge, so far from being mere man's, or a temporary and deceptive power given to man for temporary uses, is itself divine. In contrast with the activity of love, omnipotence itself dwindles into insignificance, and creation sinks into a puny exercise of power. Love is the central energy of God's being.

Browning never forgets this moral or religious quality of love. So pure is this emotion to the poet, "so perfect in whiteness, that it will not take pollution; but, ermine-like, is armed from dishonour by its own soft snow." In the corruptest hearts, amid the worst sensuality, love is still a power divine, making for all goodness. When it is kindled into flame by an elicit touch, and wars against the life of the family, which is its own product, its worth is supreme. He who has learned to love in any way, has "caught God's secret."

(To be continued.)

M. M. SHROFF.

The Cream of Knowledge.

Lokesha chaitanyamaya ádideva
Sreekánta Vishno bhabadágnaiba :
Prátah samutháya taba priyártham
Samsár játrá anubartayishye.
Jánámi dharmam na cha me prabriti
Jánámyadharmam na cha me uribritih :
Twayá Hrishikesha hridisthitena
Jathá nijuktohmi tathá karomi.

Vishnu Puran.

“BY order of Thee and for Thy satisfaction, O Lord of the spheres, who art consciousness pure and simple, the giver of rewards according to actions, the abode of beauty and the soul of the universe, I shall tread the way of the world after getting up from my bed. I know the path of virtue but I have no bent for it neither have I any disinclination for the evil for I have given up all personal desire and considerations of gain and loss; what you, living in my heart, will direct me to do, I shall do. My independent will ceases from this moment.”

The mental attitude of every true Hindu in this world is expressed in the above Sloka. It is the substance of his knowledge—the practical application of the theory. His Vedas, Srutis, Smritis, and Purans contain but the above philosophy for the living of life here—to frame and guide his thoughts and acts. He is required every morning to repeat it before rising from his bed, that he may remember and reduce it into practice in all his exertions during the day.

In the following lines has been attempted a short explanation of the philosophy and reason which lead to the formation of such an attitude of the mind.

No sane man can deny the existence, usefulness and supreme

potency of the Law of Karma. It is the most convincing proof of the existence of the Supreme. He that has watched a single year of his life, the events, the unexpected and unlooked-for that have balked the next moment all previous arrangements and calculations,—when security was reigning peacefully, and untoward things were not even looming ten miles away from the mind's eye, is constrained to admit that his will is but a secretary, an intelligent servant acting under instructions, and no more. Some higher agency overruling the circumstance and the will alike is distinctly seen in every mentionable affair which happens to us. When we read a man's biography what impresses us most is the precision and musical order in which the events unfold themselves moulding the man's character, marking his position in Society. His will and exertions are but secondary. How many instances of this all-potency of the Law of Karma we find in our daily life and history! The arrangement of events and opportunities of no 'ifs' and 'buts'—they could not have been otherwise. They bear marks of a hand only vastly intelligent but powerful alike. Clive needs be a rough and soldierly fellow. Fine learning won't suit him—however solicitous his parents and friends might be about it. He

won't go to school but play all sorts of devil's tricks simply to enable him not to be fit to get a suitable appointment in his own country. His attempts to blow out his brains also must needs be futile. Look how the Law throws dust in men's eyes! In the quiet garb of a clerk Clive comes out—only to ripen into a general! Did any one ever dream of that? Thus we see all our calculations and determinations are like the gorgeous hues of a sun-set, that melt and vanish and give place to another at the second glance.

We are meeting thousands of cases like this—and many more surprising—every day where the hand of the Supreme is clearly visible. No amount of fine-spun theories explaining God or Law of Karma away can stand—in truth *no other theory* excepting this can be tolerated even for a single moment by a man having a grain of common-sense in him. The greatest calculator has no prescience—is in reality more blind than darkness when trying to find out his way in this region. The existence, usefulness and potency of the Law of Karma go without a saying.

In this connection we will say one thing more—that of the inequality and difference between man and man. This inequality in the world admits of one explanation only—keeping our idea of a Supreme God intact and consistent—and that explanation is the pointing out of the Law of Karma. The just, impartial and unerring Law of Karma metes out to every one his due. We are in direct touch with God, we are more near to God than to ourselves—for this reason. The Law of Karma is the grand Law of the universe. It is God in relation with His aspect as the created. Silhan Misra the author of the well-known *Sánti-Satakam* dismisses with scant grace all Devas and the four-faced Brahma himself from the

Mangalácharan of his book, on the ground that the Devas themselves are slaves of Karma and Brahma cannot go against it even if he likes; so there is no necessity of propitiating them and he glorifies and throws himself unreservedly at the mercy of the Law of Karma.

Once this theory is understood properly and made a part of ourselves the path of life becomes shorn of its thorns and there remain only the roses strewn soft and fragrant. For as soon as he perceives the existence and function of this Law, his care as the thinker and doer necessarily vanishes, leaving him only to give effect to those matters what come in succession according to his Karma. Him no earthly state can any longer move for joy or pain, for what are these to one who is desireless! He that has a hope to fulfil or a desire to satisfy care for the advantages and disadvantages of circumstances and is affected by their influence. How can favorable or unfavorable circumstances fulfil or frustrate the object of a person who has no desire at all! And how can a person desire any more either for the sweets of this life or the one to come who is convinced that desire breeds Karma, and if he goes on desiring and struggling against the Law of Karma he will be but adding a hundred fold to his store of past Karma, perhaps one of which has encased him in the present fleshy sheath. He will never be able to see the end of this chain of birth and death and shall have to travel from body to body from the dawn of one creation to its end and so on. He therefore no longer tries to swim against the tide of Karma. Neither does he wish to get rid of *Samsar* to go to the Himalayas for earning his salvation, nor does he become the least attached to the enjoyments of the world. He cannot give up his work, for that will

not only be creating a fresh desire but will be a vain struggle against the Law of Karma. "*Taba Priyārtham*" means "in obedience to you." How can we obey God but by submitting to whatever he sends us with indifference? We can conceive no other way of getting into his favour. When we want to fly from the Law of Karma we do his *apriya* (or incur his displeasure if we can say so). Thus all our cares and worries vanish, all the hard knots of life are opened, seemingly undeserved misery, unrequited villany and every sort of incongruity at which the mind of man is apt to rebel against a just God—are all of them solved satisfactorily and the whirlpool of misery is converted into a lake of calm. The Bhakta and Gyani are both of them enabled to meet on a common ground. This point is its special recommendation or this is the way of Truth. When the Bhakta (a person who worships God in the thought that they are essentially different) comes to cognize the action of this Law, the direct hand of God, he submits with a cheerful heart to its pleasure. He knows full well that what is to be will be and he resigns his will in all acts. He knows that every event which occurs to him—for he has *wholly* given up his desires—occurs only for his accumulated past Karmas, and every item of exhaustion is a source of great pleasure and encouragement to him. To him are weal and woe equivalent, respect and insult cannot move him, he is the identical man—whatever may be his professions—who lives the Vedānta. Sure that with the spending up of the energies locked up in past lives he will again stand face to face with his Beloved; he exclaims in the fulness of his heart—*yat bhābyam tat bhābatu Bhagabān purba karmānuru-pam—O Bhagabān, let what is in my previous Karma come to pass! And thus his life is in a continued*

flow of the "peace of God that passeth all understanding."

This attitude is not only the most beautiful but unassailable from a strictly philosophical point of view. If the existence of the law of Karma is admitted, it is also admitted that no will can withstand or alter its course. What is to be must come to pass. So the struggle and personal exertion of man to mend his matters are not only futile in the present—causing discontent and pain, but also sow the seeds of re-carnations in the future. The foolish attempt of man to struggle against the law of Karma is thus seen to entail a double loss on his head. It may be argued that if man gives up all desires he should necessarily have to give up all attempts and works. Not so, he is directed to act according to the Shastras:

"Tasmāt śāstram pramānante
Kāryā kārya babasthiton;
Gñātvā śāstra bidhānoktām
Karma kartum ihārhasi."

Gita Ch. 16. Sl. 24.

"Shastra is the authority that will point out to you what you shall do and what you shall not. Knowing the rules stated therein, you are to act in this world."

A full code of the rules of action has been given there for his guidance and no one than he could follow them so literally—for he has no personal desire. The man who works without any hurry and flutter in his mind must necessarily be the best worker. And here again we find the high excellence and truth of this system. A negation of will as well as the best means of perfect work are ensured side by side.

Further, a complete negation of will, a joyous and voluntary negation of will, is thus seen to be the basic principle of this system,—the identical thing preached by eminent philosophers of the west. And this negation of will is shown not as a

matter of prudential choice but as a matter of natural necessity, a matter of course in the economy of life, for the person wishing for his best both here and the life to come. It is shown as a grand Law obtaining from the beginning of the universe and not as a happy design of the brain. Herein lies its beauty and glory.

The Gyani (a person who worships God in the thought that they are essentially one) looks upon the action of this Law as perfectly natural and inevitable and therefore with complete equanimity. For the desires he generated in a past-birth need fructify, for his desires are the desires of God, and of sure effect, so he has little to do but to be desireless and smile at the varying faces which fortune wears before him. He stops all additions to his accumulated store—that is all. The action of the Law, the Law itself and the effects are all Satchidananda in his eyes. The diversity which he perceives with his senses he knows to have originated from ignorance—his past desires, when they will work out their strength, he will be free. His dream will vanish and he will regain his working conscious existence in bliss.

Bhrānti baddha bhabet jibo, bhrānti Mukto Sadāsivah.

Gyan Sankalini Tantra Sl. 47.

Chained with ignorance, it is jiva, free from ignorance—it is Shiva (Bramh.)

Thus it is seen that the cognition of the Law of Karma or God in relation with his aspect as the created, leads a wise man to the following resolution,—“By order of Thee and for Thy satisfaction, (i. e. in obedience to the Law of Karma) O, Lord of the spheres, who art consciousness pure and simple, the giver of rewards according to actions, the abode of beauty and the soul of the universe, I shall tread the way of the world after getting up from my bed (otherwise, I shall be creating a desire and foolishly attempting to baffle the en's of the all-just and all-powerful of Law of Karma). I know the path of virtue,* but I have no bent for it, neither have I any disinclination for the evil, for I have given up all personal desire and consideration of gain and loss; what you, living in my heart† will direct me to do, I shall do. My independent will ceases from this moment. My negation of will is confirmed and with it has vanished the chance of contracting fresh Karma. As soon as all my past Karmas are exhausted, I shall be freed; and if he can fully act up to it, he is then said to be in possession of the cream of knowledge.

A. H. B.

* Cp: Mahanirvana Tantra Ullas 14. Sl. 110.

† Cp: Gita Ch. 18. Sl. 61.

A Counsel.

1
Let each man learn to know himself ;
To gain that lesson let him labour ;
Correct those failings in himself ;
Which he condemns so in his neighbour !

2
How lenient our own failings we view,
And conscience' voice is softly smother ;
But, oh, how harshly we view
The self-same failings in another !

3
And when you meet an erring one,
Whose deeds are blameable and thought-
less,
Consider ere you cast the stone
If you, yourself, be pure and faultless !

4
Oh, list to that small voice within
Whose whisperings oft make men con-
founded,
And trumpet not another's shame ;
You'd blush deep if your own were
sounded.

5
Or in self-judgment if you find
Your deeds to others are superior,
To you hath Providence been kind, —
As you should be to those inferior.

6
Example sheds a genial ray
Of light, that men are apt to borrow ;
So first improve yourself *today*,
And then improve your friend *tomorrow*.

7
Let each man learn to know himself ;
To gain that lesson let him labour ;
Correct those failings in himself,
Which he condemns so in his neighbour !

PASCIAL BEVERLY RANDOLPH.

A Study of Bhagabat Gita.

CHAPTER XVIII.

THE last Chapter of the Bhagabat Gita contains the pith and substance of the whole book. In its opening verse Arjuna asks Sree Krishna whether the doctrine of the renunciation of works includes the renunciation of the works of a spiritual nature. In reply Sree Krishna assures him that those spiritual works which lead to the purification of the mind should never be abandoned though these works should be performed without having regard to the fruits thereof. Renunciation means not the renun-

ciation of work but of its fruit. Man is incapable from the very constitution of his nature to renounce work altogether. On the one hand, *âtma* (being shapeless) does never perform any work whatever ; on the other hand, the unceasing action of *Prakriti* (nature) brings about the various changes going on around us. It is *Prakriti* which works but not the *real* man. Distinct realization of this fact produces emancipation. This is known as *âtma gnân* or the knowledge of self. A man possessed of this knowledge gets rid of the

sense of egoism and is placed far above the pair of opposites viz., virtue and vice.

From verse 20. we have a description of three different kinds of *Gnan* (knowledge) viz., Sâtvic, Râjasic, and Tâmasik. The knowledge by which we find one infinite consciousness reflected in various *Upâdhis* is called Sâtvic. The sense of difference in the phenomenal world is called Râjasic knowledge. The knowledge that God is limited by idols of wood and stone only is called Tâmasic. Again the performance of an action without any reference to the fruit thereof is termed Sâtvic action; action with attraction for its fruit is called Râjasic action; action done in the moment of an impulse without any consideration whatever is called Tâmasic.

From verse 37. we have a description of the three kinds of happiness. That which seems bitter in the beginning but turns out pleasant in the end is called Sâtvic happiness; that which appears to be pleasant in the beginning but ends in bitterness is called Râjasic happiness; that in which there is a complete want of *knowledge* and of pain and pleasure is called Tâmasic happiness. There is no being in the universe who is free from one or other of these qualities.

In verse 41. it is clearly stated that the division into four castes is based upon the difference of qualities among different persons. The chief characteristics of an ideal *Brahman*, *Khetria*, *Baisya*, and *Sudra* are enumerated later on. It is evident from these lines that a *Jiva* (human monad) after death reincarnates into that caste to which it is suited by its *Karma*. Otherwise it is difficult to explain the working of the *Karmic* law. The birth of a *Jiva* amidst a particular surrounding is not the work of chance but of an unerring law.

Let us grant for a moment that the division of the Hindus into four castes is of an artificial origin. Suppose, that a very religious-minded *Sudra* dies. At the time of his re-birth his *Karma* will draw him into a surrounding which suits him best. He will, therefore, be born as a Brahman. So even granting that the division is at first artificial we can not but conclude that in course of time the *Karmic* law will make the division natural.

In verse 60. Krishna asks Arjuna to fight the battle out because the past *Karma* of Arjuna will compel him to fight in spite of his unwillingness. The opinion of Gita in here passed as regards the doctrine of Free-will and Pre-destination. It is clearly stated here that the effect of past *Karma* is superior to Free-will. The past *Karma* of Arjuna, it is said, will force him to take up arms against his relatives. Delay to fight is, therefore, of no avail. In verse 61. it is stated that God pulls the string from behind through the instrumentality of the *Karmic* law and ignorant man foolishly thinks that he is the worker. Hence arises his suffering from good and evil *Karma*. Ignorance is the cause of universal suffering. When this ignorance is removed suffering ceases and good and evil come to an end.

The last verse is remarkable. It is clearly stated therein that even if a man leaves all religious observances, devotion to God will alone procure emancipation. Here ends our study of the eighteen chapters of the Bhagabat Gita. The main point in which this work lays so much stress is *Karma yoga*. It should be clearly borne in mind that the latter does not mean the renunciation of work, but the renunciation of the fruit of work. In other words, we are directed not to be affected either by joy or sorrow at the success or failure

of our attempts or by wordly accidents. The *Karma yoga* must necessarily be practised *in the world*, and amidst the conflict of worldly interests. Karma yoga must be coupled with an intense love of God.

The result of Karma yoga is as follows:—The mind of man will begin to be slowly purified on account of non-attachment to the fruit of work, till a spiritual level is attained in which it will shine by its own light only. This is known as *âtma gnan* or the knowledge of self. *Gnan* (knowledge of self) is, therefore, the result of *Karma yoga*, the effect of which the purification of mind is the cause. This

is one of the paths recommended in the Gita and is called *Yoga Buddhi* and is suited to the majority of mankind.

The other path (Cp. Sloka 39. Ch. II) is called *Sankhya Buddhi*. The Sankhyas discard work altogether and in *Gnan* they unite their individuality with the infinity of Brahman. This is known as *Karma Sannyasa*. Sankaracharya himself followed this path for attaining *Moksha*. One must leave the world altogether in order to follow this path. Though both these paths produce *Mukti*, the former is recommended in the Gita for the men of the *Kaliyuga*.

The World's Congress of Religions.

FIVE THOUSAND YEARS ago the Kali Yuga or Iron Age, of the Aryan Race began. The Guardians of Humanity, those Masters who constitute the Great Lodge of Adepts and Mahatmas, foreseeing the dark period of spiritual depression which was to follow, sent to the aid of humanity, one of the greatest of Avatars, or spiritual Teachers, Krishna. His death marked the beginning of this cycle, the first five thousand years of which will close in 1897. The key-note of truth thus sounded seems to have lost little of its original force for more than two thousand years, and not until the time of Buddha was the condition of mankind such as to demand a restatement of the old truths. Within two hundred and fifty years of his death, during the reign over India of the great and good Buddhist king, Asoka, conceptions of men had already become,

owing to the onward rush of the Iron Age, so diversified that this king called together the first Parliament of religions of which we have any authentic, exoteric record. This might doubtless be classed as a purely sectarian, or Buddhist Congress; yet it was more. Early Buddhism, even as Max Muller admits, was but a very slightly modified Brahmanism, and only grew into a rival of that religion with later times and as Brahmanism became more and more corrupted by caste, and by creeds and ceremonials which gradually buried its original philosophy under a mass of metaphysical rubbish. So that this Congress assembled by King Asoka, being convened before any real separation into sects, was practically a World's Congress of Religions, especially as we learn from the inscriptions of this king that perfect tolerance of religious opinion was commanded

to be observed throughout all his domains. There have been many religious assemblages since ; notably, that of Constantine, in which Christianity received a far more dreadful betrayal than followed upon the kiss of Judas ; but that truth had become too deeply buried, the grip of the Iron Age too firm, for any universal Congress. That such a Congress has actually been convened, and in a Christian country, is a most hopeful sign of the times. That it has been due to the Theosophical Society, or, rather to those Masters who are the Real Founders of the Theosophical Society, there can be but little doubt. It matters not who are the direct agents, it is the Theosophical Society which has forced attention to, and recognition of, these humane, divinely ethical supremely philosophic "Heathen" religions of the East. Its literature, its—to the West—strange theories of Karma, reincarnation, brotherhood, evolution and so on, have permeated every avenue of human thought, until the every stage draws dramas from this source. Men have pondered in their hearts if its doctrine of the real brotherhood of man and of the common origin of all religions could be true, until the result of the mighty wave of interest so aroused people that the Parliament of Religions was made possible.

What was intended by this Parliament, and what was accomplished? The object of the founders was to have every religion represented upon the floors of the Parliament by that religion's best and most learned expounders. In the way, it was intended to contrast the great religions of the world, with the hope that the most tolerant and most enlightened people would find in them many great and similar truths. There was also a hope, probably, among those who attended, that each representative religion would be shown to be the best. So

that the rivalry of our Western civilization, which makes us take each other by the throat in our efforts to get ahead of our fellow-men, appeared even in this, the Parliament of the World's Religions. But something more than this was accomplished. For, when all of these religions, Buddhism, Christianity (represented by its numerous sects), came together and talked their faiths over in the presence of that great gathering and of each other, it was evident that there was in every religion so much that was common to all, that a spirit of tolerance for each other's opinions and a recognition of the underlying brotherhood of humanity was undoubtedly the chief result.

The Parliament at large was such a vast thing that it goes far beyond the power of any one person to report it. The Theosophical Congress was allowed two days, Sept. 15th, and 16th, and it may be interesting to give some data as to where, when, and how it met, and the *personel* which constituted this our own Congress. The place of meeting was in a new building, the Art Palace, upon the Lake Front, at the foot of Adams Street, Chicago. This building consisted of a number of halls, some of them moderate in size, some larger, the two principal ones, being capable of holding at least three thousand people each. It was characteristic of this civilization, and an object lesson upon the teachings of Theosophy in relation to the higher and lower consciousness, that at this Congress for the spiritual unification and elevation of mankind, the voices of the speakers should have been almost drowned out by the rush, roar, and hurry of the competitive traffic of our age. Right in the rear of the building ran the tracks of the Illinois Central Rail Road, and there was such continual uproar among the engines and cars, that, in the very midst of

the deepest philosophical and spiritual discussions, the voices of the speakers would often be drowned by the "business" Babel of our nineteenth century competition, thus forcibly illustrating the teaching of Theosophy that this sense-consciousness of ours in its violence and uproar, is the means of either dimming or entirely preventing us from hearing the voice of our Spiritual or true Self.

At first, the Theosophists were assigned a hall with a capacity of about 250. In five minutes after the doors were opened it was filled to overflowing. Then the managers gave us a hall capable of holding 1,500 people; but in a few minutes that, too, was jammed and then they assigned us two halls adjoining, in which to hold overflow meetings. It was most gratifying to us and to the Managers of the Society to find such an intense interest in Theosophy, and such remarkable audiences. We began in the 1,500 hall, and, for the last two sessions of the Congress, we were transferred to one of the larger halls, capable of holding three thousand people, and we filled it completely. Without attempting to convey any contrast between our Convention and others, the truth may be told at all times. It so chanced that, at the Sunday night upon which we held one of our principal meetings, the Presbyterians had their principal gathering in an adjoining hall. Now, the Presbyterians is a great sect, and has spent millions of dollars in attempting to convert the heathen, some of whom were represented upon our platform. It has no peer in the amount of money expended for church purposes; the great Methodist Church even coming second. There were many of the Church's noted preachers on hand that night, to deliver lectures in that hall. Our hall was packed full and, while Mr. Judge was speaking,

Dr. Barrows, the Chairman of the entire Parliament came upon our stage, asked him to pause a moment, went forward upon the platform, and said that owing to the fact that it had been announced in the city that the Presbyterians would hold their Congress in that hall, instead of the adjoining one, there was no question but that many had gotten into the wrong place; that there was no audience in the other hall to listen to those men who had come so far to speak, and in justice to them he requested that all who were there by mistake would follow him out. He marched out with a great deal of confidence, as it seemed to us, but not a single soul followed him, and when they opened the doors to let the Doctor out, twenty-five or thirty came in to our already packed hall. And this twenty-five or thirty represented almost as large an audience as had gathered to hear the Presbyterian divines, for we were told that less than hundred were in the adjoining hall. This but illustrates the hold which Theosophy has upon Western thinkers.

Now, as to the *personel* of our Congress. Upon the platform, at one time, were to be seen prominent representatives of Brahmanism, Buddhism, Christianity and modern Agnosticism, as well as those who had been identified with many of the Protestant faiths, with Spiritualism and other isms. First came Professor Gyanendra Nath Charkavarti, a Hindu high caste Brahman. He was, it seems to me, the central figure of the entire Congress. Even Annie Besant, with all her wonderful oratorical powers and great reputation, certainly had to yield the palm on this occasion to Professor Charkavarti. Picture to yourselves a large, portly man, weighing, perhaps, over two hundred pounds, of a yellowish cast of countenance, quite light for a Hindu, with a most beautiful,

spiritual expression when you caught his eye; but who when not speaking or conversing seemed to retire within himself as though a veil dropped over his eyes and he communed with higher intelligences. He was a most remarkable man; his eloquence was simply marvelous. His command of the English language was greater than that of any speaker there, although he was a foreigner and a "heathen Brahman." He is professor of mathematics in the college at Allahabad, India, brought over by the Theosophists of England and America to represent Brahmanical Theosophy at this Congress. And he did it grandly and well. His enunciation was clear and beautiful. He spoke in a high pitch, not using a single word in the chest register common to English speaking people. This had a peculiar effect at first, but after a few minutes, when one had caught the rhythm of his intonation and the poetry of his language, it was like the most beautiful music. He had a peculiar way of dwelling on the letter M. Every time this letter occurred, he rang it out or dwelt upon it in a way which produced the most remarkable effect. It almost seemed as though he was using it as a mantram, giving this intonation with an object beyond the mere verbal meaning; although this may not have been so. But the effect was marvelous. There was in the appearance of Professor Chakravarti a peculiar lightness and spirituality which, connected with a stout personage, carries with it the impression which we so often get from Catholic priests. Physicians know that celibacy has a certain well marked effect upon the physique, and these priests bear upon them the impress of this chastity. This expression of perfect purity coupled with the greatest physical and intellectual strength Professor Chakravarti had in a marked degree.

It seemed as if all struggle against the lower nature had been long unnecessary, so completely was spirituality dominant.

Next in interest to Professor Chakravarti came Annie Besant. It is useless to attempt to describe her; most of you have seen her; many of you have heard her, and know what a master of eloquence she is. It was considered a great acquisition by the managers of this Congress when she consented to come and speak at Chicago. She was at her best. Seldom has a tide of eloquence ever flowed from human lips greater than came from those of Annie Besant. She fairly divided the honors with Prof. Chakravarti. The principal topics were assigned to these two; they came to present Theosophy to the West, and they did it well.

William Q. Judge was there as the head of the American Section, and he also did grandly. While not possessing the eloquence of Mrs. Besant, nor the beautiful, poetical imagery of Prof. Chakravarti, there was that running throughout all his talks which appealed to the common sense of his audiences. He presented Theosophy in the light of reason, and drove it home to his hearers by the use of the most common, simple and plain language. He was a power throughout the entire convention.

Following him was Miss Muller, representing Christian Theosophy: going upon the platform as an avowed Christian, and doing her part successfully. Then came Dr. Buck, of Cincinnati, one of the foremost Theosophists, as also one of the foremost scientists, of to-day.

Then came our good and learned Buddhist Brother, H. Dharmapala, bringing home to Western hearers some of the beautiful conceptions of, as well as historical truths about, that great religion.

Mrs. Cooper-Oakley was also there,

and Claude Wright from London; Bro. George Wright of Chicago, had charge of local matters during the entire proceedings, and to his efforts the success of the Congress was largely due. Besides, there were Theophists from the East, from the North, from the West and from the South—a most complete gathering of the clans.

When we come to the topics of the Congress, Theosophy along general lines was assigned to Professor Chakravarti, William Q. Judge, and Annie Besant. If one were to attempt to give each of these his proper position in presenting its teachings to the public, one would say that Professor Chakravarti represented the spiritual element, William Q. Judge the intellectual element, and Annie Besant the emotional element throughout the proceedings, meaning all the time, by these terms, their very highest expression and also, that each of these three touched upon all these different elements. But it was Professor Chakravarti's duty, and delight as well, to present to those audiences something of the Theosophical conception of spiritual life; it was Mr. Judge's work to present Theosophy intellectually and from the common sense standpoint; and it was the part of Annie Besant to bring it home to the hearts of men and show them that all are really brothers. It seemed as though Professor Chakravarti wished to show the relation of man to spirit; Mr. Judge, the relation of man to man; Dr. Buck the relation of man to science; Mrs. Cooper-Oakley, of man, the microcosm, to the macrocosm; while my own topic was the relation of man to life and death.

In doing this Prof. Chakravarti presented, in the most beautiful imagery and the most poetical language, a description of the higher conscious states. He showed us how the clamor of the senses des-

troyed or inhibited spiritual perception upon lower planes, and how necessary it is for man to retire within himself, to still all this clamor and turmoil of the senses, before the inner, spiritual vision can dawn. He alluded to the difficulty with which the true spiritual knowledge from the inner nature of man was conveyed down to and through this sensuous plane, and pointed out the fact that this was the reason for differences in existing religions. One has to still all these lower vibrations which so disturb the repose of the soul, before he can rise above the domain of materiality, and when one does so rise, and obtains a glimpse of spiritual truths, and attempts to impart these for the benefit of mankind, he has to put his teachings in the language of sense perception, and, in the very attempt to do so, many divergences must arise in our conceptions of these spiritual truths, so entirely dissociated from sensuous perception. And he brought it out clearly that we ought to exercise tolerance towards each other's conceptions and religious beliefs, because of this difficulty of bringing them down to this plane. Pursuing this subject, he said that the head of the West must be united to the heart of the East. The East has long occupied itself, not with the study of spiritual truths, but with metaphysical discussions of the rubbish which has overgrown the spiritual truths of Brahmanism and Buddhism; and in order to clear his way, it has become necessary to bring the strong intellect, common sense and matter-of-fact knowledge of the West to bear upon the metaphysics of the East, and that by and through this union, both East and West will be greatly benefitted. He showed also how mistaken Max Muller is in claiming that there is no esotericism in the Brahmanical Scriptures. When talking of brotherhood his

similies were remarkable for their beauty. In one instance he likened the spiritual progress of man to a candle, saying that just as the candle, affords light by giving up its own life to the flame which consumes it, so only by the fire of self-sacrifice and the destruction of all the lower nature was it possible for one to benefit mankind.

Annie Besant gave most of her time to arousing in her hearers a realization of the real fact of man's love to man. She related one incident which brought this home very forcibly, and showed the existence of the divine spark in every human being. This was a story of a disaster in one of the English mines. She said she had been appalled, in passing through the village, on hearing the foul and filthy language of miners; in seeing how degraded they were, how they seemed to have entirely given themselves up to their animal appetites and passions; drinking, carousing, dissipating in those ways, which these men, toiling from twelve to fourteen hours a day, deluded themselves into enjoyment. But there was an explosion in the mine, and a fire broke out below, and then these same men, apparently so vile so brutal, so selfish, so lost to all which we consider the redeeming elements of humanity, stood about the mine and actually fought with each other for the privilege of going down. One would say to another, "You have a wife and family, I have none; let me go!" What greater evidence could we have than this, that the divine spark is within each, and that it can and must be made to develop into a real human brotherhood.

Dr. Buck made a most able presentation of the relation of Theosophy to Grecian philosophy, and of Theosophy to modern science showing how far superior, in many respects, are the teachings of Theo-

sophy to those of modern science, and how Theosophy had antedated discoveries which have been recently verified by science.

Miss Muller made a strong presentation of the Christian aspect of Theosophy, showing how Theosophy was the only system of thought which placed woman upon the platform where she belongs—that of perfect equality with man. She paid her respects to St. Paul in not a very complimentary manner. Mrs. Cooper-Oakley made a most learned exposition of the relation of the seven principles of man to the macrocosm, and to the human soul as we find it upon this earth to-day.

As to the lesson of the Congress. One of those Masters whom it is the delight and the pleasure of Theosophists to serve, has said the one thing which Western civilization needed above all others was tolerance. If any of us had been asked what we most needed, we would probably have answered knowledge, or wisdom, or justice. And yet this Being, who represents the very flower of human evolution, selected as that which humanity most needs to-day, a *tolerance* for each other's religious beliefs. And this was the great lesson of the Congress. The fact that all the religions of the world were called together in a Christian country, and invited and permitted to state their beliefs freely and fully, and that these were listened to in a spirit of tolerance and a willingness to recognize the good in each, is a most hopeful sign of the times. And this Parliament of Religions has been brought about, as we believe, by the efforts of the Masters, working by and through the Theosophical Society. Twenty-five years ago, such a Congress would have been impossible. Or, if not that, it would have been unsuccessful, or would have broken up in a row, as did many such conven-

tions in the early days of Christianity. But it is the continual hammering at the world which has been done by the Theosophical Society, and the teaching that there are common truths in religions, and that men are all brothers, which has enabled this Congress to be held. The thousands who attended will take away to their homes something of the same spirit which prevailed during its sessions, where many heard, for the first time, the truths of these great religions, many of them older than Christianity, and many of them grander, purer and more philosophical.

This Congress was the entering wedge, the stepping stone, towards a wider dissemination of the real truth; an effort in the direction of correcting the gross errors and misconceptions which so pervert and

corrupt Christianity. It has also taught people to do that which every Theosophist should make it his duty to do: to seek out the truths common to all religions. We have had enough fighting, enough blood-shed, enough enmity among men, arising from misconceptions of what true religion really is. These misconceptions we have to correct. We have to teach men how they wandered away from the truth which all religions have in common, and to show them how each is trying, in different places and in different ways, to make mankind better, happier, purer and holier. And along these lines can all the religions of the world join hands and work for the elevation of humanity, the first step of which union has been taken in this the great World's Parliament of Religions.

P. T.

Professor Baldwin.

(Continued.)

YOU however are not discouraged. You hunt him up, and by means of promises (and spirits) you get him home. You lie down, and finally get to sleep, but he sings, whistles, and sticks pins in you and because you make up and swear, and throw your boot at him, he says you were not asleep at all, but only *shamming a condition which does not exist*. He never slept, don't know what sleep is, and cannot at all understand nor comprehend your *genuine sleep*. So it is with many so-called testings. Still, some day, I will see you and give you some tests that I am sure you will believe, for you do know a little; but thank heaven I have enough money

and ten miles (actually) of flattering press notices, so I can be totally indifferent to the opinions of the public. My halls are always crowded. When I am well I make (for me) a good deal of money, and I am far more anxious to give a jolly, laughable entertainment, than to prove to a circle of fossilised earthworms that there is another life.

I will, in your individual case, do all I can at any time to meet you, for I admire you as a man and an individual, and therefore would like to gratify you, but I would do so solely because of my admiration for you, and not for "the cause." I haven't yet reached that plane where I can unselfishly fight for an

idea. Many years of nervous illness has made me purely utilitarian, and I candidly confess I will work much harder for £ s. d. than for mere *kudos*.

Mr. W. was courteous enough to read to me much of your letter to him. I fancy you are wrong in thinking that any reply he received could come from my sub-consciousness. He wrote eight questions, folded them all small, and then mixed them all as in a lottery. He then picked up one of the eight and held it in his own hand. His mind is thinking of a query written to his brothers. As a medium I do not know to whom his paper is written. My hand writes, like yours, automatically, and the reply is not in my individuality, nor in his, but is characteristic of the person to whom it is addressed; so characteristic as to be distinctly recognisable long before the signature is seen. There is no chance for sub-consciousness; there is no mention of the name until the signature is put to the communication. The conditions, if willingly submitted to, absolutely prevent chicanery.

Now for the statement of my correspondent. He sent me the original document, which I have returned to him, for the pencil to which he refers was too faint to be reproduced.

WHAT THE BALDWINS DO.

On returning from holidays I found my town in a buzz of excitement over the startling and bewildering performances of a certain Professor and Mrs. Baldwin who were giving an extraordinary entertainment every night for a fortnight at the Public Hall. It was said that Mrs. Baldwin could read the thoughts of persons present in the room and answer questions which they had simply *thought* or which they had written down on paper

and held in the palms of their hand. Many distinguished citizens, writes my correspondent, whom I will describe as Mrs. W.—, had received answers to their questions in this quasi-miraculous way. I was advised to go and see it for myself.

Accordingly, on Wednesday, a fortnight since, I went with my wife and a friend to see this wonderful performance. The first part of the evening's amusement consisted of an entertainment of the ordinary type—music, vocal and instrumental, conjuring, dancing, stump oratory, &c.—a very good entertainment for those who care for this kind of thing, but possessing little or no interest for me. About nine o'clock, however, the professor asked his audience to fix their minds intently on some question they would like to ask, or, better still, to write a question on a little slip of paper—if written at home before coming, so much the better—and hold it in the palms of their hands. Then Mrs. Baldwin, who had previously been mesmerised, was led in blind-folded in a state of reverie, dream, or trance, and covered with a sheet. She was placed on a chair in the middle of the stage.

A PUBLIC TEST.

When all was ready the professor said:

"Now, my dear, tell me what you see."

Immediately, without a moment's hesitation, Mrs. Baldwin replied, "Tell A. B.—"

"Where is A. B.?" called out the professor.

She was found in the audience.

"Well, go on," said the professor to his wife.

Then Mrs. Baldwin delivered the message. Next the professor obtained and read out the question which had been asked, and the answer was found to be a perfectly

rational reply. It showed that Mrs. Baldwin had by some means or other seen, or read, or got an impression first of the question that was asked, and secondly of the answer to it. This was repeated, and some forty or fifty questions were asked; each one by a different person. The answers involved a knowledge of events past and present, and to some extent, future, though Professor Baldwin does not claim infallibility for his wife's predictions in every case. They showed a knowledge of the questioner's name, address, occupation, etc., of towns and cities all over the world, of money, purses, umbrellas etc., stolen, and the name and address of the thief; of the future business career of the questioner, the existence of lost relatives, and the address at which they might be found, etc. .

I give the following examples exactly as they occurred in my presence. I afterwards obtained the papers and saw the handwriting in each case :—

(1) "Please tell wears (sic) mother Purse is and who stole it.—E. F——" This was written in ink by a poor girl, apparently at home.

Mrs. Baldwin replied :—"Tell E F—I see it stolen to-night in the crush at the door. They are poor. Dear me ! two, four, six little children. Eighteen shillings and fourpence was in the purse." The professor pitied the poor girl and gave her eighteen shillings and fourpence to make up the loss.

(2) "Will my husband keep in better health and my son?—Mr. H——; 170, L——Road."

"Well, what else do you see ?" said the professor.

"Tell Mrs. H——," replied Mrs. Baldwin, "of 170, L——Road, that her husband *will* get better."

(3) "Beatie C——.—When shall I learn the banjo ?"

Reply :—"Tell Beatie C——that she will learn the banjo when she gets a little older."

(4) "Has my baby got the measles ?—Mrs. C——."

Reply :—"Tell Mrs. C——, No ; her baby has not got the measles."

(5) "Where are the lace curtains which were taken out of the show-room when my sister had charge ? Kate H——."

Reply :—"Tell Kate H——I don't see the lace curtains anywhere. I expect they have been destroyed."

(6) "What business shall I be most successful in ?—Pollie M——."

Reply :—"Tell Pollie M——she will succeed best in a business where good taste is required, such as millinery."

Several questions were asked by gentlemen and answered, but the great preponderance of them were by women. And so she went on for an hour or an hour and a half. Well, I thought I would try to verify some of these results. So I called on three persons, two of them personal acquaintances, and found that, as far as I could judge, there was no trickery, no collusion, and no possibility of deception in the matter. I then wrote a short note to Professor Baldwin, requesting the favour of an interview, which he very readily granted.

(To be continued).

BORDERLAND.

"That Art Thou."

Chhandogya-Upanishad.

'This so solid-seeming world, after all, is but an air-image over Me, the only reality; and nature with its thousand-fold productions and destruction, but the reflex of our inward force, the phantasy of our dream.'—*Carlyle.*

THE LIGHT OF THE EAST.

VOL II.]

JANUARY, 1894.

[No. 5.

Keynotes.

MR. W. C. COLEMAN, Editor of the *Carrier Dove*, has made a very unpleasant discovery with regard to the Theosophical Society. The other day, at Chicago, he unburdened his soul thus:—Since the death of H. P. Blavatsky, Annie Besant and others have received alleged letters from Mahátmas, Koot-Hoomi and Morya. Who wrote them? In a letter to Annie Besant from M. M. Shroff, Secretary to the Bombay Theosophical Lodge, April 2nd, 1892, Mr. Shroff says that Brother W. Q. Judge is 'strongly suspected of having forged all along letters in the name of the Masters after H. P. B.'s departure. H. S. Olcott, B. Keightley, and Edge are absolutely convinced that Judge forged these letters, and has been duping and deceiving poor Annie! In Mrs. Besant's reply of April 22nd she says: 'I know that Colonel Olcott has made random statements to that effect (that Judge forged

the letters), as he made random statements about H. P. B. committing frauds.' In Mr. Judge's reply to Mr. Shroff, in this matter, he says that Olcott should be asked for the proof of the charges against him (Judge), 'for he is the one who has given them out, and is their sole author.' In a letter of Mr. Shroff to Annie Besant July 15, 1892, he sent copy of a telegram sent by S. V. Edge to B. Keightley, at Darjeeling, May 11th, 1892 as follows: 'Red pencil lines business (that is, Mahatma letters) have reached Annie's ears. What can be done? Colonel, yourself, must write some conciliatory letters. Look sharp! Reply.' Whether Mr. Judge wrote the letters or not and I have no knowledge of it save the above-cited opinions of Olcott and others, these facts prove that Col. Olcott has distinctly charged Mr. Judge with their production, and that Messrs. Keightly and Edge, the

leading Theosophists in India at the time are implicated in the making of this charge. It is a sad commentary upon the universal brotherhood and altruism which the Theosophical Society vaunts as its primary basis of action and endeavour that the President of the Society should rightly or wrongly, charge his duly elected successor to the Presidency with the heinous offence of forging letters in the name of the holy masters, the alleged founders and sustainers of the society."

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The Buddhist Ray, an American Journal of Buddhism, has put the following question to us, "Would our learned Hindu brother, the editor, get the Chela that writes for his magazine, to answer this occult question: What is the difference between the letters precipitated by Hindu adepts through the mediumship of the late Mme. Blavatsky, and those precipitated through that of our *Irish and American Brahmins*?" The italics refers, of course, to some of the leaders of the Theosophical Society. In reply the Chela writes as follows: "I never believe that the T. S. was founded by Mahatma K. H. or that he had any direct hand in it. H. P. B. met Koot Koomi Lal during her eastern travels; since that time he used to favour her occasionally with visits and instructions. Of course, K. H. approved the scheme of H. P. B. for founding the Theosophical Society. K. H. also gave her some power to control the elementals and she could occasionally perform some miracles through their agency. That is all. For my part, I am of opinion that K. H. cut off all connection not only with the T. S., but also with H. P. B., being directed by higher authorities, six months before the death of the lady. The letters precipitated through the Irish and American Brahmins (?) at present

appear to me to be of doubtful character."

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The "Path" for December takes the Chela to task for stating in his article headed the "Mahatmas" that since the death of Madame Blavatsky the Mahatma K. H. has cut off his connection with the Theosophical society. The Path grows a little sarcastic over the matter and asks, "Can it be that the Mahatma K. H. having discarded the T. S. has opened communication with the "Chela" and is about to correct the views he unfolded for publication in *Esoteric Buddhism*?" The American Brahman who edits Path should bear in mind that our Chela never declared in the columns of this magazine that he has any connection with an astral Guru; for he knows too well that such statement can never be accepted by the majority of the public. Belief in the existence of astral being presupposes a firm belief in the immortality of the soul and the existence of God. The opinion of Prof. Fitzgerald no doubt represents the public opinion on this point. In his letter to Mr. Stead he says "The Borderland (meaning the land of spiritual beings) you desire to study is in close proximity to hysteria, lunacy, ect. and people without a sound scientific scepticism, like theosophists, are as useless as scientific investigators as archbishops." The teachings given out in the Light of the East never appeal to the authority of a Mahatma for their truth. We are taught in the opening couplet of *Yoga Bhashita* to accept the statement of a child if it be reasonable and to discard the statement of Brahma if it be opposed to reason. If the Chela can show by the strength of argument that the teachings of Esoteric Buddhism are opposed to the doctrines of the Upanishads

and also opposed to reason, no lover of Truth will accept them simply on the unverified assertion that the book contains the teachings of a Mahátma. That is all.

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"The greatest test of character" says the *New Californian*, "is the power to forego at any moment the most engaging personal desire giving preference to a duty or to make some great moral resolve without a witness, and abide by it."

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Referring to the Hindus Prof. Max Muller says, "So far as we can judge, a large class of people in India not only the priestly class, but the nobility also, not only men but women also never looked upon their life on earth as something real. What was real to them was the invisible, the life to come. What formed the theme of their conversations, what formed the subject of their meditations, was the real that alone lent some kind of reality to this unreal phenomenal world. Whoever was supposed to have caught a new ray of truth was visited by young and old, was honored by princes and kings, nay was looked upon as holding a position far above that of kings and princes. That is the side of the life of ancient India which deserves our study, because there has been nothing like it in the whole world, not even in Greece or in Palestine.

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"Our idea of life on earth has always been that of struggle for power and dominion, for wealth and enjoyment. These are the ideas which dominate the history of all nations whose history is known to us. Our own sympathies also are almost entirely on that side. But was man placed on the earth for

that one purpose only? Can we not imagine a different purpose particularly under conditions such as existed for many centuries in India and nowhere else? In India the necessities of life were few, and those which existed were supplied without much exertion on the part of man, by a bountiful Nature. Clothing scanty as it was was easily provided. Life in the open air or in the shades of the forest was more delightful than life in cottages or palaces. The danger of inroads from foreign countries was never dreamt of before the time of Darius and Alexander and then on one side only, on the north, while more than a silver streak protected all around the far-stretching shores of the country. Why should the ancient inhabitants of India not have accepted their lot? Was it so very unnatural for them endowed as they were with a transcendent intellect to look upon this life, not as an arena for gladiatorial strife and combat or as a market for cheating and huckstering, but as a resting place, a mere waiting room at a Station, a journey leading them from the known to the unknown but exciting for that very reason their utmost curiosity as to whence they came and whither they are going. I know quite well that there never can be a whole nation of philosophers or metaphysical dreamers. The pleasures of life and sensual enjoyments would in India as elsewhere dull the intellect of the many and make them satisfied with a mere animal existence not exempt from those struggles of envy and hatred which men share in common with the beasts. But the ideal life which we find reflected in ancient literature of India, must certainly have been lived by at least the few, and we must never forget that, all through history, it is the few, not the many, who impress their character on a nation, and have a right to

represent it, as a whole. What do we know of Greece at the time of the Ionian and Eleatic Philosophers, except the utterance of Seven Sages? What do we know of the Jews at the time of Moses, except the traditions preserved in the laws and the prophets? It is the Prophets, the poets, the law-givers and teachers, however small their number who speak in the name of the people, and who also stand out to represent the non-descript multitude behind them, to speak their thoughts and to express their sentiments.

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"I confess it has always seemed to me one of the saddest chapters in the history of the world to see the early inhabitants of India who knew nothing of the rest of the world, of the mighty empires of Egypt and Babylon, and of their wars and conquests, who wanted nothing from the outside world, and were happy and content in their own earthly paradise, protected as it seemed by the mountain ramparts in the north, and watched on every other side by the jealous waves of the Indian Ocean, to see these happy people suddenly overrun by foreign warriors whether Persians, Greeks or Macedonians, or at a later time, Scythians, Mahomedans, Mongolians, and Christians, and conquered for no fault of theirs, except that they have neglected to cultivate the art of killing their neighbours. They themselves never wished for conquests, they simply wished to be left alone, and to be allowed to work out their view of life which was contemplative and joyful, though deficient in one point, namely the art of self-defence and destruction. They had no idea that a tempest could break upon them, and when the black clouds came suddenly driving across the northern and western mountain-passes, they had no shelter, they were simply borne down by superior

brute force. They remind us of Archimedes imploring the cruel invader, not to disturb his philosophical circles, but there is no help for them. The ideal of human life which they had pictured to themselves, and which to a certain extent they seemed to have realised before they were discovered and disturbed by the 'outer barbarians,' had to be surrendered. It was not to be, the whole world was to be a fighting and a huckstering world, and even the solution of the highest problems of religion and philosophy was in future to be determined, not by sweet reasonableness, but by the biggest battalions. We must all learn that lesson, but even to the hardened historian it is a sad lesson to learn."

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I do not praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and seeks her adversary, but slinks out of the race, where that immortal garland is to be run for, not without dust and heat. *Milton.*

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It is said grey hairs are revered and in length of days is honour. Virtue can add reverence to the bloom of youth; and without it age plants more wrinkles in the soul than on the forehead.

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To be satisfied with the little is the greatest wisdom; and he who increaseth his riches, increaseth his snares; but a contented mind is a hidden treasure, and a guard from trouble.

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The noblest employment of the mind of man is the study of the works of his creator.

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Wherever there is body, there is *Sansâr* (worldliness).

Science and Religion.

THE opinion that Religion and Science are in conflict with each other has no basis in the reason or common sense of mankind. Science is concerned with the material universe and its physical laws, and there it is supreme. The discoveries of science are simply the discoveries of the unknown attributes of matter. Science is concerned with the tangible world open to the five senses; the super-sensual has no place in its dictionary. It deals with the finite and the transient, with the passing and the unreal. Its best discoveries can never place man beyond the ravages of matter and the portals of death. War, famine, disease, death, and the tempest of passions are as much prevalent in the world today as they were in the pre-scientific ages. The theory of gravitation and spectrum analysis have not been able to change a jot the general condition of mankind and to place it into a higher level than it was before. Our conquest of the vast field of Nature has not enabled us to add even a year more to the short span of human life. On the other hand, the progress of an external and artificial civilization is slowly but surely undermining our moral and spiritual growth. Agnosticism is the prevailing fashion of the day and the eternal has no existence whatever for the human mammal of the present age. In spite of this degrading tendency and far above the conflict of contending parties and petty religious factions, Truth reigns supreme. Science and religion are not in conflict with each other. The province of science is the external world and the province of

religion is the internal world. Religion is concerned with those planes of Nature which no telescope and microscope can penetrate. No eye of flesh but the eye of mind sharpened by meditation can see the Being of beings. The aim of spiritual science is to sharpen the *mental eye* by means of concentration. In dream, for instance, the physical eye remains closed, but the mental eye becomes opened and we see confused pictures in the *ākās* or ether. The *ākās* or the ethereal expanse contains permanent impressions of every event which takes place in this planet or in others. In his *Yogu Shāstra*, Mr. Dhole gives a scientific explanation of the above fact. He says, "To understand this properly the enquirer should realise that there is no past, present, or future in eternity; nothing perhaps explains it so clearly as the phenomena of light. Suppose two persons A and B quarrel in a dark room, and A strikes down B dead. Just at the moment when B falls, a light is brought into the room, when a third person C, whom we suppose to be standing near the door of the room, will see B fall just actually at the very moment when B fell. How did he see it? Because the light, which was introduced into the room, carried with it the picture of B from the room into the eye of C standing outside. Suppose the distance from B to the eye of C is 18 feet, the time which light will take to travel from B to C will be so very inappreciable that we may call it instantaneous. But suppose C is situated at the distance of 180,000,000 miles instead of 18 feet; now the light

which will reach his eye will do so, ten seconds after it was brought into the room, and C will see B falling ten seconds after the actual event. Again suppose that C is standing on the star named Sirius and looking towards the room in which A and B fight. Now astronomers have calculated that light takes about 3 years to travel from Sirius to earth and *vice versa*. So C will see B falling some three years after the event, i. e., if B was killed in 1880, C will see it in 1883. Thus what passed with us three years ago will be present to C. To take another example :— Suppose we wish to see the Durbar of Delhi which took place in 1877, in the month of January. On our earth it is passed 16 years. If we go to a distance of about six times that of Sirius and then look towards the spot on the earth where Delhi is, we shall see the whole Durbar passing before our sight. In fact light carries for ever through space the pictures of things, and it is a calculation involving simple multiplication to find out at what distance a particular picture will be found at a particular place. The original may have perished long ago, but its picture is retained for eternity in light.

The vast expanse of space is filled up with pictures of the above description. To the physical eye, space is a total blank. But to the mental eye of the seer, it is filled up with the impressions of the events of history which have taken place ages ago.

As the scientist invents optical instruments in order to explore the physical planes of the universe, so a man should develop his mental vision in order to explore spiritual phenomena of a high order. The spiritual world has its own definite laws and it may be explored in the same way and with the same precision by the followers of the *Yoga*

Philosophy as is the physical world by the optic glass of a man of science. It must not be imagined from the above that what is called the spiritual world is something different from the physical world. Physical world extends to all places where there are forms and name and every finite being however high he may be has a definite form of his own. The only spiritual existence in the strict sense of the word, is the self-luminous consciousness the *Satchidānanda Chidākāś*. It is eternal and unaffected by the incessant changes of matter. The universe is one of its infinite aspects and the expression of its unbounded *ānandā* (bliss). The *Gnān Pradīpikā*, an authoritative Sanskrit work says, "Man, man-*Gandhārva*, *Deva-Gandhārva*, *Pitri*, born *Deva*, *Karma Deva*, the God Indra, Brihaspati, Prajāpati, the powerful Birāt, Hiranyagarbha—the partial kinds of bliss of these so-called eleven beings are only foam on the ocean of Brahmananda that swells up into a huge flood at the close of the *Kalpa*." To realise this spiritual existence fully, different paths have been adopted by the great spiritual teachers of the world. The steps which run through these paths are not less precise and definite than those invented by modern Science for the conquest of Nature. But nowhere outside India have we a more scientific method for treading the unknown realms in order to reach the borders of the Infinite. The ambition of Science appears trifling and its groove narrow and limited when placed side by side with the vast prospect which spiritual Science unfolds before the mind's eye. As in our ariel flight we leave behind us our little earth and traverse in imagination through system after system in order to reach the apparent limits of space and contemplate the grand laws which easily handle suns and

stars like tiny fiery balls, and when at last we vainly attempt to comprehend the glory of that Being of beings who is above time and space and on whom these innumerable systems hang like pearls in a string, our tiny Science and its boasted achievements begin to dwindle into insignificance till they vanish into thin air like the unsubstantial fabric of a dream.

The scientific process by which the dormant mental eye is opened is known as *Astūnga Yoga*, i. e., *Yoga* having eight processes of purification. Of these processes the first five are preparatory to the next three, viz., *Dhyān*, *Dhāranā*, and *Samādhi*. The five *Biharanga* (external processes), are, (1). *Yama*, consisting of not killing, veracity, not stealing, continence, and not courting; (2). *Niyama* consisting of contentment, austerity, audible mutterings, and devotion to the Lord; (3). *Asana*, the posture adopted at the time of concentration for inducing calm breathing; (4). *Pranayama*, regulation of the breath in order to induce calmness of the mind; (5). *Pratyahāra* consisting of the withdrawal of the senses from the objects of enjoyment. The above five processes should be regularly practised till they become a part of our nature. Next comes *Sanjama* which consists of the three *Antaranga* (interior processes) composed of *Dhāranā* (fixing of the mind to a particular point), *Dhyāna* (the matured state of *Dhāranā*), and *Samādhi* (objectless cognition) in which consciousness shines by its own light. In the highest stage of *Samādhi* our consciousness transcends the limits of time and space and becomes transformed into the fulness of unmingled bliss. When the state of *Samādhi* becomes habitual by long practice, the *Jīva* (human monad) becomes free from the affections of matter, or *Mukta*.

Mental science, therefore, has its definite paths marked out like the processes of modern science. All these paths lead us to the Essence which underlies the phenomenal universe and that essence is the very self of man. The object of mental science as expounded in *Yoga Philosophy* is the attainment of immortality. But the object of modern science does nothing for the permanent welfare of man. The little material comfort which it affords is transient, for it is of little moment whether a man enjoys or suffers during his very short existence on earth. Immortality depends upon the cultivation of the mind and not upon the invention of optical instruments, railways, and telegraphs. The path sketched out for the followers of *Yoga* as stated above was also taught by Goutama Buddha to his disciples for the attainment of *Nirvāna*. How closely the means of salvation pointed out by the sage of *Kapilāvastu* resembles the path of *Astūnga Yoga* as described above will be clear to the reader from the following summary of Buddha's teaching as given by the learned editor of the Buddhist Ray. "He (Buddha) saw and taught that every being, high or low, human or animal, while transmigrating in any of the material, semi-material, or non-material worlds, is subject to alternate misery and illusive happiness, and that lasting bliss is to be found only in *Nirvāna*. He saw that the cause of transmigration with its miseries, lies in the Will-to-live-for-to-enjoy (*Trishnā*), and that, when, through enlightenment, this will ceases, *Nirvāna* is attained and death puts an end to further existence by putting an end to the mask (persona) of man. The Buddha's teaching is a philosophy, an "approach to enlightenment," not a religion: an *enlightened human mind* is greater than angel and god: *Intuitive Reason*, above

priest and revelation: *Self-control*, better than fasting, self-mortification and prayer: *Charity* more than self-sacrifice and temple: *Contentment* in (voluntary) rags, sublimer than heaven; and Nirvāna above world and solar-systems. The chief doctrine of the Blessed Buddha may be summed up in one word: *Justice*. The secret of the existence of any being or thing, anywhere, or in any state, good or bad, high or low, lies *within* itself. This is the doctrine of cause and effect or action and reaction (*Karma*), which may be summarized in the words of Cicero: "What you sow, that you must mow."

It may be remarked that if the doctrine of Buddha and that of the Hindu *Yogis* be identical why, now and then, Buddhism is condemned in the columns of this magazine as an atheistical system. For our part we do not think that modern Buddhism as interpreted by the leaders of the Theosophical Society is the faithful picture of the teachings of the Hindu prince. As the modern Sankhya Philosophy is a gross misrepresentation of the teachings of *Kapila*, so is modern Buddhism.

According to the Theosophical interpretation, the Infinite of the Buddhist Philosophy, "*knows itself not*." In other words, the source of all existence is "perfect unconsciousness." Now, Buddha always very wisely maintained an agnostic attitude towards the uncaused Cause for he knew too well that without contemplation extending to a number of years, it is impossible for any of his disciples to comprehend the true nature of the Infinite. But Mr. Sinnett and others are determined to shake off this agnostic attitude and to give us what they call the "esoteric meaning" of Buddhism. This esoteric meaning, when closely examined, is nothing short of well-contrived atheism. Buddha laid down a strictly scientific code for the purification of the human mind and he told his disciples, "Follow my method strictly and you will know what the Infinite is." This is all what Buddha did. But the so-called esoteric doctrine claims to know what Buddha meant by the term Nirvāna and places an Unconscious Cause at the root of all phenomena.

Astrology.

ASTROLOGY is generally regarded as a mystical science. People complain that there is no sufficient testimony as to the influence of the planets on human destiny. There are people who hold that man is free agent and his success or failure in life depends partly on chance and partly on exertion. But the believer of Karma law can not but think that a human being undergoes rebirth to enjoy or suffer for the actions done

in his former life. Our joys and sorrows in this life are, therefore, pre-ordained and the planets in controlling our destiny merely give effect to the behests of the law of Karma. The belt of fixed stars through which the sun appears to make a circuit within twenty-four hours is divided by the horizon and meridional line into four quadrants and each quadrant into three equal parts; thus the entire starry belt is apportioned into twelve houses of

heaven which, as observation and experience abundantly shew, make up that great wheel of nature, whereon depends the various fortunes contingent to all sublunary matters and things. The Zodiac like every other circle, is divided into 300 degrees and the planets revolve in a circular motion through it. The first point of the Zodiac, according to Hindu Astrology, is the first point of a star called *Ashwini*. The Zodiac is composed of a belt of 27 clusters of stars. Each of these stars is divided into four equal parts. So we have 108 starry divisions in the whole of the Zodiac. Nine of these divisions form what is called a *Rāshi*, as *Mesha*, *Brisha* &c. There are twelve *Rāshis* altogether. The motions of all these planets are not the same. Swifter planets traverse a *Rāshi* in less time than a planet of slow motion. The sun traverses one *Rāshi* or sign of the Zodiac in one month; the Moon is 2½ days; *Mangal* (Mars) in 45 days; *Budha* (Mercury) in 18 days; *Sukra* (Venus) in 28 days; *Brihaspati* (Jupiter) in 1 year; *Shani* (Saturn) in 30 months; *Rāhu* and *Ketu* in 18 months. In their passage through the heavens as above stated the planets govern the destiny of mankind. The *Rāshi* (Zodiacal sign) in which the Moon travels at the time of birth is called *Janma Rāshi*; and the particular star under which she passes at that time is called *Janma Nakshatra*.

The belt of 27 stars comprising the Zodiac has a motion of its own,—about one degree in 66 years. Each of the 27 stars has particular attributes of its own and when any planet comes under any particular star in the course of its revolution the conjunction of the two sheds a peculiar influence on the native. Of all the planets the Sun and the Moon make us feel their effects visibly. They exert great influence on our minds. Most of the diseases concerned with the kidneys become

worse, as every one knows, during the full and new moon days. Lunatics, idiots, and madmen exhibit marked changes on full Moon and new Moon days and sick people pass restless nights. Gout and rheumatism become almost intolerable at the approach of the full Moon days. People who are seriously ill generally die before the expiration of the new Moon days. Critical days in diseases are always counted from Moon's position. The 7th and 8th days are the most critical because in them she comes to a square of the place she was in when the patient was taken ill. The 4th and 5th days are also critical when she comes to her own Sextile, on the 9th or 10th she comes to her Trine, and on the 14th to her opposition, on all which days a change may be expected. Every 7th or 9th year in a man's life is critical answering to the days of the Moon because she comes to the square of her own place in the radix about every 7th day and in trine to it about every 9th day; thus the 7th, 9th, 14th, 18th, 21st, 27th, 28th, 35th, 36th, 42d, 45th, 49th, 56th, and 63d years, all are climaterical, and are regarded, and perhaps truly, to be productive of remarkable events. The most dangerous of them are the 49th and 53d, because they are doubly climaterical being 7×7 and 7×9 , and, when evil directions occur, are reckoned generally fatal. The 63rd year is called the grand climateric and a careful observer will find that more people die in their 63d year than in any other year from 50 to 80.

Among other influences of the Sun the following is taken from a work on Astrology: Man is the creature of circumstances and wherever he is he readily adapts himself to his surroundings. It is plain, therefore, that he is influenced by them. A person exposed to the rays of the morning sun gets soon bilious. We

see here that there is some mysterious power in the morning ray which acts on the biliary ducts. A person exposed to the midday rays not only finds that he has lost water by free perspiration but also feels as a matter of course thirsty. On fine mornings we feel exhilarated while on gloomy days we feel dejected or out of tune, as it were, to apply ourselves to any serious mental or physical work. Evening rays are said to be health-giving and such sensations of pain and pleasure can not therefore be said to be due to no influence from the Sun. Pleasant moon-light acts powerfully on our minds and makes us happy. The Negroes of Africa owe their thick lips, ugly forms and curled stout hairs to the influence of the Sun's rays, as do the fair creatures of the North of Europe, their fine forms regular features, and inviting looks. The Patagonian owes his tall bo ly to the solar rays as does the pigmy his stunted form. All these facts have their scientific place and value. Food clothing, climate, seed and other surroundings determine the character of not only the man but also of the animal. We thus see that we are incessantly acted upon by the invisible and inconceivable forces that surround us, and when we say that we are under their influences we do not require the reader to believe anything more than they actually see and feel.

The Moon in the Star *Krittika* if passing through the 7th sign from *Janma Lagna* generally produces blindness, injuries, or disease to the eyes. Saturn (Shani) in the 2nd house in conjunction, square or opposition to the Sun or the

Moon or both is a sure sign of poverty.

Persons having Saturn or Mars on the western angle receiving cross or opposition aspects are sure to meet with misfortune and storms of domestic tragedies ensue in wedlock if two or more "malifics" oppose each other from eastern and western angles.

Jupiter or Sun in the second house generally makes the native wealthy. Mercury when within 8 degrees from the Sun produces stammering or indistinct speech. Weak Moon in the second house generally produces weakness of the eyes. When weak Moon is fully seen by the cross aspects of Saturn and Mars, or when she is between the latter planets, the native generally loses his mother during infancy. When the Sun is similarly aspected or similarly situated the native generally loses his father during childhood. Saturn in the birth sign never fails to produce gout. All planets in the tenth house from the birth sign always raises the man above the multitude, and planets in the eleventh house rarely fail to make him rich. Mars in the twelfth house generally kills one's wife.

The above are some of the astrological facts; and one who has studied this science knows very well the surprising changes which planets work in our life according to fixed Karmic laws. In spite of the government of the planets in those affairs whose causes we have generated in our previous life, much room is still left for the exercise of the free-will of man as regards the new causes which he is to generate in his present life.

A Sanyási.

THERE came a Sanyási, an Adwaitee, yet possessing a heart full of Bhakti of the superior type—a strange conjunction; a young man not far along in the thirties, with piercing eyes and a countenance that had nothing but an overwhelming force of sincerity and wakefulness in it, and a shade of anxiety appearing at long intervals, perhaps for the *Vichár* (discrimination) that was going on at those times in his mind,—in one of the *Ghâts* (bathing-places) of the sacred stream that flows by the little town of C—. A friend of mine came upon him struck by his appearance, sought for his acquaintance which he readily acquiesced in. My friend sent word to me, and I soon joined the pair who sat already retired, a few paces off the Ghát, under the shade of a large Aswatha tree whose giant arms overhung the stream. Without giving any other particulars about the Sanyási I hasten to record as far as I remember the gist of a part of the conversation which we had with him, as the other part which my friend began before I reached them will be of no interest to the reader, and I leave the reader to make an estimate of the character of the Sanyási for himself.

"What is the object of your life," I asked after the first subject was exhausted, "by thus accepting the *Sannyás dharma* in preference to the usual *Grihastasram*."

"For Conscious Existence in Bliss," answered he, "to identify myself, mind you, and not to lose myself in or to commingle myself with the End and Source of all existence. To realise that I am the eternal Sat-chidanánda in whom the mirage of

the universe is shining before the senses as real and substantial." "Couldn't that have been secured at home among the ordinary duties of a man," I suggested.

His face became grave. "No," he said firmly, "the home is the seat of a peculiar class of influence which does not fail to affect even the greatest of *Virekis*. And no cessation of mental pulsations can be hoped for until all *Sanskáras* and influences cease to reflect themselves on the mirror of the mind."

"But it requires the exhaustion of Karma to bring the state of mind you are speaking of. How do you expect, if you thus fly from your past Karma and generate a new set again to see an end of your *Punarjunma*? You see the Karmas that were operating upon you when you were at home are thus held over by the action of your fresh energy. They must obtain fruition and necessarily drag you again in the womb. Was it not better to exhaust them at home?"

"You are arguing" said he smiling, "in the following manner. A person contracts the habit of a debauchee and lives with the unfortunates. Somehow, however, sometimes after he perceives his folly and gives up his former ways. Now would you (as you seem to argue) advise him not to eschew his vice but to stick to it, until the exhaustion of his *Karma*, as you say? Is he destined to be drawn to that life again if he mends and completely forsakes that path? You would say that his life and the life of a wise *Grihasta* differ; but I say no, both of them cannot but earn fresh *Karmas* and create desires from the

very nature of their circumstances. However *Niskama* the heart of a *Grihasta* may be, it cannot be absolutely *Niskama* and must be tinged with desires. When a man does anything of the usual worldly life, he *thinks* first. That thought by its inherent law recurs, to speak nothing of the time that is lost in doing the work that could have been well-spent in spiritual concentration. I am not counting the *result* of the act for it may be done without attachment. Now as soon as a man thinks, he lays himself open to similar thought-influences which are always present in the thought-land and often to the thoughts and actions of those persons who surround him. Just see what shocks the mind of a man living in the world have invariably to receive! Indeed the recurrence of his thoughts and the addition of fuel to his *Sanskāras* go on uninterruptedly as ever. The sage and the fool are alike exposed to these local influences. A pretty good religious life, I own may be led but absolute purgation of the mind is impossible. As to the "reservation of Karma" you were frightening me with, continued he, smiling again, relaxing from his serious tone a little, but reassuming it as soon as he began to speak again, "I assure you Karmas cannot be gagged and stopped and held over. They must spend their energy anyhow. Of course there are certain persons who can guide, control and shift *Karma* but I am talking of men and not of *Them*. There are also peculiar Karmas which cannot unfold themselves but in certain peculiar circumstances but these are very few and the generality of Karma adapt themselves to all positions. But don't you see that the possibilities of a man are vast. His *Purushkār* (determined will) can do

anything, only a part of it has been spent—rather polluted—and now stands against him but it is not exhausted."

"Does not the Gita teach us to work without attachment to the result thereof, but not to give up work?" "Yes, but it does not end there as you seem to suppose. That is only preparatory to *Sannyās* which is the end. The ordinary worldly man should not give up work at once but learn first to work without attachment, leaving the fruit to God, as it is said, and by this process, his mind will attain a certain purity and become free from certain evil affections, but, mind you, *will not be wholly purified*. Now when a man reaches this stage, when he can act without being affected by the results whether good or bad, he should *then* and *only then* accept *Sannyās* for the thorough purgation of his mind from the remaining influences and *Sanskāras*. Ślokas like, *ananyāśchintayantomām je janāḥ parjupāsate** and *Sarbadharmān parityajya māmekam śharanam brahṇa†* virtually mean, accept *Sannyās* i. e. do nothing* but think of me wholly and solely. You should consult Param Guru Bhagaban Sree Sankara's preface to the Bhāṣya of Gita, for the real teaching which the Gita conveys."

"Then do you say that *Sannyās* is the only path for final emancipation and the same cannot be expected by *Sādhan* (devotion) at home by a man devoting a portion of his time in worldly affairs?"

"Assuredly. There are seen a few persons (their number is one in a million) who are born as the master of immense wealth as well as high spiritual tendencies and receiving enormous help of the grandest kind, for their noble *Karmas* of previous lives who devote

* Vide Gita Ch. 2, Śl. 62.

† Vide Gita Ch. 9, Śl. 22.

themselves to spiritual pursuits and win the object. They have not to bestow a single *thought* to any other matter, mind you, so they can be said to live more retired than in a *Gupha*. But see the case of an ordinary man. He has to *court Sungam* of affections and things if he lives in the world instead of flying from them. And what is the effect of *Sungam*? Bhagaban says, *Dhidyato bishayān punsah sangus-teshupjāyate*,* the very thought of a thing ties us down to it. Thus you see the ordinary man, however godly and spiritual, *has* to nestle in his breast a secret flame, side by side with his spiritual craving—that of the care to support his family and this flame is fed and fanned, by the daily practice of his routine duties among and with worldly men. However godly a man may be, know for certain, that if he does *anything* for the world systematically, and cherish in his breast the idea that he has some duties upon the proper discharge of which this or that thing is dependent, his *mukti* is as distant as ever. For it is clearly seen that there remains a care—a steady attraction towards the world which hourly and daily plants its root firmly in his mind and swells in strength and dimension, nourished by continued habit and association, and in no time grows up to a big tree bearing branches, leaves, and fruits; while entire purgation of the mind from all impulses and thoughts are required. I am only speaking of the permanent and inevitable local influences which every man is exposed to in the world, there are thousand other dangers, which I need not enumerate. And as to leaving home, don't you know the opinion of the *Sruti* on the point. It says '*Jaduhareba virajet tadahareba prabrujet*,' i. e. accept the

Sannyās dharma the very day you have *Bairagya*, i. e., you find out the unreality of the world and forsake all desires of enjoyment in this world and the next."

"I will put you a childish question now," said I over-powered with his reason. "Does not the security of health, food and shelter of home count for anything? Is not a man inconvenienced for them out in the jungles," I added diffidently. "Oh no," rang out his clear voice, "one is better off there. Not only does the health keep well but improve in the beautiful climate where *āśramas* are situated, and food and better shelter than that of home are obtained there for nothing, without costing even the hundredth part of the worry and toil which are suffered here to procure them in the cities. You get the beautiful mountain *Guphas*, neither hot nor cold and so evenly temperate all the year round. As to food the steady lifelong labor which procures it here is substituted by an occasional search which provides one for a long time with decent meals or more frequently the *Yogis* are supplied at their *āśramas* regularly with victuals as long as they need them by local arrangement, which rule obtains there, I may say, from the beginning of the present *manvantara*. Nature herself provides the necessities of her children. Your hunger you get opportunities to attend to, as you do the other calls. Haven't you read in the *Srimadbhagabat* about Shukadeva's celebrated sayings upon the subject?† But I shall not tarry longer as the time of the appointment is near."

I was in a confusion. Shall I accept the words of this young man without soberly thinking upon the points he decided or shall I follow him? My mind wavered in turns

* Vide Gita Ch. 18, Sl. 66.

† Vide Sreemadbhagabat Sk. II, Ch. 2.

and before I could settle anything he had begun his journey to keep his appointment of which he told us before.

"When shall you come again," I asked eagerly.

Ask of the wind that is just pass-

ing by when shall it return," said he with another of his beautiful smiles, and like the wind he went his way free and joyous, while I returned home, feeling cross and disappointed.

Alpha.

Professor Baldwin.

(Continued.)

WE had a long conversation on various subjects. I found both the professor and his wife extremely good company. I called on him first on the following Tuesday, again on the following Friday, when my wife went with me; and finally on Monday, when he kindly gave me a private seance.

From his conversation I gathered the following explanation or theory of Mrs. Baldwin's marvellous power: Mrs. Baldwin is mesmerised and gets into a kind of dream state, in which she is in a hyperæsthetic condition, and is able to take in impressions, vibrations, or whatever they are, which neither she nor anybody else would be able to do in their ordinary waking state. Whatever may be the physical disturbance which is set up in the ether (or whatever else it may be that surrounds her) when a thought passes through the mind or an event takes place in time and space, she is often, but not always, able, while in this state, to get an impression of it, and so to read and interpret it. Whilst she is in this state of trance *she does not retain her own proper consciousness*. When she wakes up after having seen a murder or anything of that kind, she has no recollection of what she has seen,

but only a feeling that she has had a nasty dream. Her power of vision is not always at command, neither is it always reliable and accurate. Her predictions, therefore, are not to be regarded as infallible and inevitable. She, whilst in this state of trance, is not cognisant of anything except what I tell her, and if the place was on fire she would not understand what was happening, but would be burned to death if not carried out or if I did not wake her. There is one curious fact, however, *she can always say when she is tired and wants to be awakened*. "There are only three or four people in the world," continued the professor, "who have so much this inscrutable power which my wife has." He endeavoured to explain the nature of it by saying that just as a bloodhound is able to pick up traces of scent impalable to the nose of other species of dog, so Mrs. Baldwin when in this supersensitive state is able to take in impressions impalable to us. I asked Mrs. Baldwin how she was able to read the names and addresses of the people whose questions she answered. Did she see them written like the address on an envelope, or did she see the house itself in the street? She replied, "Neither; it was more

in the way that you see things in a dream."

HIS BIOGRAPHY AND RELIGION.

I learned some interesting particulars about the professor's early life. His father was a Wesleyan minister, and wished to bring him up to be a minister also—a Presbyterian or a Congregational minister. He spoke with the deepest reverence and fondest affection on his father's memory. But his views began early to undergo a change, and at the age of eight he was flogged by his father because he did not believe in hell. He describes himself as an Agnostic, and speaks as if he were a Materialist, for he cannot conceive of the existence of pure spirit without some sort of body, however thin, attenuated, ethereal, and impalpable it may be. He also appears to adopt a pantheistic conception of the universe. "For," said he, "I cannot look upon God as an individual. I cannot believe that he is an individual. God is the sum total of all the forces, physical, and inscrutable, in the entire universe. God and nature are identical. Everybody and everything, even that scrap of paper, is a part of God."

Going into his history, he said: "I spent some years in America exposing the humbug attached to Spiritualism, and received numerous letters from ministers of all denominations, including Henry Ward Beecher, thanking me for my exposures. But that did not last for more than two years, for the papers published full accounts of my performances, and when I got into the next town, people had read all about it and didn't want to attend." He never intended going into the show business. He was, as it were, gradually led into it. For two years he gave psychic seances in private in America, charging a fee for each interview. The bulk of his receipts were those which

came from his own clients who consulted him dozens of times. Men of business used to come for advice on practical matters. The moment they entered he addressed them by name, and frequently answered their questions and told them all they wanted to know before they had spoken a single word.

HIS SEANCES.

He then described to me the way in which his seances were usually conducted. "We sit opposite to each other at the table. I get my client to write his questions to some dead friend, fold it up and throw it on to the table. Then I take a sheet of paper, and altogether apart from my own will my hand moves rapidly and writes an answer to it. Then in a positively miraculous way a brief answer is written, say, in one or two words, upon the question-paper itself as it lies folded and held in the hand of the man, and that often in the very handwriting of the dead person to whom the question was addressed."

"All this," said the professor, "is done by an inscrutable force. There is no chicanery about it and no trickery in it. What that force is I do not know. I believe it is a natural force, the properties of which we do not yet understand. It may be electricity, or magnetism or something akin to it." I suggested that a force which gave a rational intelligible answer to a rational intelligible question, proposed by a rational intelligent being, must itself be something more than a mere mechanical force. It must be a rational intelligent being itself. To this he cordially agreed. Yet he could not admit that this intelligent force, as he preferred to call it, was an individual. I suggested that even man is not an individual in the absolute sense of being cut off separate and distinct from every other man. On the contrary, he is a member of

an organic whole, mind as mind being connected with mind all the world over. We then passed on to other objects.

He expressed the conviction that Moody's power lay in his magnetic personality. The same with Beecher, the same with Surgeon; and so, perhaps, he added, with Moses and Elijah and Elisha. Why should not their influence be accounted for as another instance of the working of this inscrutable natural force or power, call it electricity, magnetism, nerve-force, or whatever you like.

PERSONAL IMPRESSIONS.

Professor Baldwin and I were drawn together by a sort of sympathetic elective affinity. I was very deeply interested in all that he said, and especially struck by the richness of his imagination, the robustness of his intellect, the manly honesty of his views, and the fearlessness with which he expressed them. On the other hand, he was kind enough to express an interest in me, and though in a very low state of health, and sometimes suffering acute pain, he gave me a seance without fee or reward of any kind, and for no earthly object except to satisfy my intellectual curiosity, and my yearning for a higher and deeper knowledge of this wonderful world in which we live, and the forces, the intelligences, and the powers amid which we dwell. I was also much struck by the shrewd, practical common-sense of the man; his contempt for the narrow bigotry of the men with minds, whether educated or uneducated, who can see nothing in these startling quasi-supernatural phenomena except trickery and chicanery, and the ebullitions of the mind of a crack-brained enthusiast. Of Mrs. Baldwin I took also a most pleasing impression. Her affection for her husband, which he so richly reciprocates, her unceasing care for his comfort, and

her attention to a thousand little matters in which she is able to minister to his happiness, was certainly a most winsome and beautiful sight. She is well domesticated, homely, simple, and unaffected in all her ways, and at the same time gifted with a most vivid imagination. She could not read the account of the sinking of the *Victoria* without deep and prolonged pain, she pictured the whole scene before her mind as she read it, and could not help seeing the heads of the drowning men in the sea, as real and as true to life as if she had actually witnessed it. The same with the accident in the Box Tunnel on the Great Western Railway, which happened a week or two ago.

Professor Baldwin has travelled all over the world, and has spent a considerable portion of time in China, India, Ceylon, Thibet, Palestine, Africa, &c. He has now been in England about eighteen months, and has booked engagements in various provincial towns up to the end of March, 1894.

Such then, was the man whom I went to see on a day which will ever remain the most remarkable in my whole history. I had never attended a seance, never seen anything of table-rapping, had no belief of Spiritualism, and did not believe in the possibility or, at any rate, in the actuality of any communication between the unseen universe and ourselves. That day, however, was like taking a step into the unseen universe. A new world was opened to me, and all my early faith in God, immortality, duty, prayer, angels, and the reality of the life in the great hereafter, which had been somewhat deadened by the proneness of my mind to scepticism, and by the course of my intellectual studies, came back to me and filled my soul with a flood of light. The following is an account of the seance:—

THE SEANCE.

We sat down at a large table on opposite sides, facing each other. He handed me a number of slips of soft, thin, ordinary printing paper, each measuring about four by three inches. Then he took for himself a little pile of sheets of ordinary writing paper measuring, perhaps, eight by six inches. There were a number of lead pencils on the table, so that when he was writing he might not have to stop to get one sharpened.

I then wrote eight questions on eight slips of paper, each one addressed to some friend or other person whom I knew to have passed away, and each one written in the form of a letter. A book was placed in front of me to act as a screen, and to prevent the possibility of his seeing what I was writing. When he knows anything about the questions, it is always more difficult for him to get accurate results, as then his own thoughts mingle with those he receives and pervert the substance of the message.

THE MOUDS OPERANDI

As I wrote each question, I folded it five times, doubling it each time, so that at last the paper was only one thirty-second of its original size. When written and folded, I threw the paper down on the table in front of us. It was broad daylight, there was only one mirror in the room (the ordinary dining-room of an ordinary dwelling-house), and that was covered over with a newspaper. Mrs. Baldwin, the professor, and I were the only persons in the room.

When I had written the first paper he said—"I am tired and ill to-day, and I am not sure that I shall get any impressions."

Then he took the paper and placed it on his forehead. "Yes,

that will do," he said. "Now write another."

I went on writing as directed.

"Go on," he said, placing the papers, as I wrote, and folded, and gave them to him, on his forehead; "I am not tried yet."

When I came to the fifth or sixth paper, he said: "I think I shall be in good form to-day after all. You are charged with electric vitality; your whole personality is thrown into every stroke and every dot you make. I would advise you now to ask some question the answer to which will be of some practical benefit to you."

Just before I wrote the eighth paper he said, "You can write just one more, and I think that will be enough."

I then took the eight folded papers into my double-hands and shook them all up together, so that it was impossible for either of us to have the slightest inkling or knowledge of the person to whom any particular paper was addressed. After this I put them down on the table again.

He picked two or three of them up, one at a time, and placed them to his forehead again. Then he looked round a little to his right and murmured, as if talking to himself or to some invisible being on his right-hand side, or somewhere about him, near or far:—

"Yes, yes, a brother—two brothers!

"You want to speak to him?

"Yes, yes, you'll speak presently.

"What, that's my name?

"I say, that's my name; what's yours?

"Your name too! Oh, I see. Your name is S—too."

Then, turning to me, he asked: "Have you got a brother called S—?"

"Yes," I replied; "I had."

Then addressing himself once more to the invisible being or beings on his right, he said quietly: "Yes, yes. Oh! a professor."

"Again turning to me, he asked: Do you know a Professor Robertson?"

"Quite right," I replied; "I do."

Again addressing the invisible, he said: "Wait a bit what is it you say?"

"Oh, Professor Croom Robertson."

Once more he turned to me, and asked: "Had you a teacher at school called Professor Croom Robertson?"

"Yes," I replied; "he was my teacher in philosophy at University College, London."

"Ah, yes," said he, "that's what I mean; we call them schools in America."

A little later, or possibly a little earlier, he turned to me again, and asked: "Have you got a brother F—?"

"Yes," I replied: "that is quite right."

We were now ready to commence business.

First he asked me to touch one of the papers. No response. Then a second, then a third. "That's it," he cried. He then told me to take the paper and hold it in the palm of my hand, closing my fist and keeping it there.

"Do you know," he inquired, "which paper it is that you hold in your hand?"

I said: "No; that is quite impossible."

The papers had remained on the table before me the whole of the time. There was no possibility of deception, so far as I can see. It was broad daylight. Not one of the papers was removed from before us; from this time forth I kept it in my hand, which was firmly closed.

"Now, then," he said to me, "you can do what you like; you can read or walk about the room, or anything else, just as if you were in your own parlour. You can watch me: only don't get excited. Keep your mind perfectly passive, or else you

will perhaps impress your thought on my mind, and I want to be perfectly calm, placid, and colourless."

Then he took up a pencil and began to write. He went on for fifteen or twenty minutes, writing as hard as he could. Meanwhile I read a few pages of a copy of *The Review of Reviews*, the one with the sketch of "Besant and Rice" in it, which lay on the table before me.

A STARTLING TEST.

At the end of that time he looked up and said:

"Now then, keep that paper in your hand, and keep your hand closed, but just hold it underneath the table, and put your ear to the table. You will then hear him write a brief answer in one or two words on the question-paper itself as it lies in your hand."

I did so, and I heard a sound as if some one came and took up a pencil, and then, after a moment, put it down on the table again. It was so real that I thought it was Professor Baldwin himself who was doing it. Perhaps it was; I am not quite clear on this point. I did not hear the scratch of the pencil-writing as I expected to.

Then he said, "Now open your hand and see."

I opened it, and here is a copy of what I found there:—

PROFESSOR G. CROOM ROBERTSON,

DEAR SIR,

Do you think it would be well for me to examine into the rationale of these communications by means of this inscrutable force or whatever it is?

Yours faithfully, V. W.

On the left-hand margin, just as above, was written, apparently in Professor Croom Robertson's own hand-writing, the word "Yes."

I have just looked at it again today (September 26th). It seems to

have been written by some electric-chemical or some other extraordinary process. The professor, says he, thinks it is written with plumbago a form of carbon used in blacklead pencil. It is equally clear, distinct, and legible with my own writing, but seems to have been written in lines, each of which is made up of dots. I have not, however, seen it under the microscope. It does not show through to the other side of the paper. The rest of the writing on the above slip is the question which I wrote and addressed to Professor Robertson in my own hand.

Professor Baldwin then tossed over the sheets of the letter he had been writing. It was contained on eight pages, in Professor Baldwin's ordinary hand writing, and read as follows :—

MY DEAR W., (Page 1)

Why not :

Was any man ever the worse for more knowledge ? It cannot be of any harm to you to know more—ay, much more—of a force, yes, a real power, the existence of which is now being admitted by most of the real, true thinkers of modern society. This man is a not a good medium. He is worn (page 2), and he is ill, and his finer nature is blunted. I cannot control him as I would like, and I may not be able to say all I would like to you—it is as if I was (*sic*) writing with a pen that splutters and with thick ink, and I may not be able to give you such (page 3) proofs as I would like of my absolute identity. I have said (on the first page) that there is a force, I might say that there are millions of forces that can communicate through the proper mediums. Those forces are not properly speaking mere forces (page 4); they are identities, they are individualities. I am as much here to-day, I am as near you, as close to you, as I ever was in the past.

[In answer to your queries] I should say yes—most emphatically, yes; use every sensible chance for rational investigation as (page 5) to the rationale of the unseen power that causes the results to-day. Do not be carried away at any time by any superstitious veneration for spirits. Nor must you waste time that you need in your other duties, but whenever you can spare the time and (page 6) have proper mediums to work through and with, then by all means investigate; but be careful: there are bigots who cannot comprehend the yearning of a higher mind for light. Let your investigations be thorough, but there is no necessity to publish to (page 7) the world what you are doing. Be careful not to raise the spirit of antagonism. Investigate sensibly, but do not get too enthusiastic. I believe you will become a convert to and a believer in the existence of spirit individualities and their power, under some circumstances, to (page 8) communicate with and perhaps be of great benefit to friends in earth life.

May God bless you and prosper you in your investigations is the earnest prayer of your sincere friend and well-wisher,

J. CROOM ROBERTSON.

"There," said Professor Baldwin, as he handed me the sheets, "take that and read it, and see if it is a rational answer to your question?"

Meanwhile he asked me to take up a second folded question-paper and hold it in my hand.

Whilst I was reading Professor Robertson's letter he broke in suddenly as if addressing the invisible spirit on his right: "What do you say?—wait a bit."

Then turning to me like a man whose hands were full, and who was afraid of dropping something, he just glanced at me, said, "Have you addressed a letter to anyone whose initials are W. W.?", and

immediately turned back to the spirit as if afraid of losing him.

I paused and said nothing. I had written to eight persons, and no one's name beginning with W. W., occurred to me. I recollected one beginning with W. B., which kept possession of my mind and, perhaps, in this way crowded the other out.

Professor Baldwin immediately seized a little slip of paper with "W. W." on it, and said, in the same agitated manner, "Have you written to anyone with those initials?"

The very next moment he tossed me another paper with "Grandpa" on it.

"Oh, yes," I said, suddenly recollecting that I had written to my grandfather, W. W. "It is quite right. Certainly I have; only I couldn't recollect it."

Then Professor Baldwin fell to writing a very short note on one sheet of paper, which he placed before me on the table upside down, saying, "Read that presently when you are ready for it." A moment later he turned to the spirit, and said—"What do you say?"

Then he turned back to me, and said—"He says he will give you the name in full."

He then took another little slip of paper, and wrote on it just one single word.

Then he told me to open the paper in the palm of my hand.

My question was as follows:—

W. W.

DEAR GRANDFATHER,

Will N—be well advised in pursuing his business with B.W. Downs?

Yours affectionately,

V. W.

The sheet containing the reply which the professor had placed before me upside down contained the

following little note written in the centre of it:—

I think N—
will be very well
in business
with W. B. D.

Then there was the little slip he gave me afterwards, which bore the one word "Downs" simply.

This over, the professor next picked up the papers one after another and put them to his forehead, apparently getting no result. At last he smiled and said, "I'm afraid, it's no good." Then he told me to put my finger on one of them, he also touching it with his pencil at the same time, and saying, "Is it this?"

We touched a second paper, a third, a fourth.

"Dress it hard," said he.

I did so.

"Yes, that's it," said he again.

"Put it into your hand and keep it there, and then you can go on reading."

Presently he began again addressing himself in the usual way, in a musing meditative, reverie-like tone, as he turned to the right and held his head a little down as if looking for something in an absorbed, absent-minded kind of way.

"Will you come? Will you come?"

"Hem? Eh? I can't make it out."

"Yes, yes. To see that you know;"

"Yes, but what about that?"

"He'll know? Well, but what for?"

Then he turned to me and said, "He says he won't write: he only wants to *tell* you something. It's about your little girl. Will you take a paper and write down four or five dates and among them the date on which your little girl was born?"

I took a sheet of paper and wrote at random:—

January 7
March 8
—————22
July 7

Then I gave it back to him.

He hesitated considerably, turned to the spirit and said, "Eh, what—that one?"

Then he drew a circle round the last date, July 7, gave the paper to me, and said, "Is that the day on which your little girl was born?"

I said, "Do you mean that one—July 7th?"

He felt that there was something wrong: so he said to me, "Did he know the day your little girl was born; is there any reason why he should remember the date?"

I said, "No, of course; he died long before she was born."

So then he turned to the spirit once more, and said:—"Eh? Oh! that one. Then why didn't you say so before?"

He then marked the date——22nd, gave the paper back to me, and said, confidently, "That's it."

When I found that he was on the wrong date I did not look at the paper, for fear of helping him telepathically by fixing my thought on the right date; so I looked away immediately to the large melons on the floor. I had supper with the professor one evening and we had one of the most luscious melons I ever tasted. He is a connoisseur in melons.

After giving me back the paper he said, "Now you can open your hand and read."

This was my question:—

SAMUEL W.,

DEAR BROTHER,

Can you tell me exactly when my little girl was born?

Your affectionate brother,

V. W.

——22nd is my little girl's birth day. I wrote this simply as a test question.

I quite understood the conversation which he had with the supposed spirit at the selection of the

question, and just afterwards the professor did not seem to be able to make it out. This was the spirit—also who said, at the commencement of the seance, "I'll speak to you *presently*."

I then selected another paper. When I had taken it in my hand he began to write again, a long five-paged letter, in reply.

Meanwhile I settled down to look at the picture in *The Review of Reviews* that lay on the table before me, and then got up and looked out of the window, and had a little chat with Mrs. Baldwin, though not a long one, as I feared our conversation might disturb the professor in his work.

After about fifteen minutes he paused and said, "I should think your father was not a literary man; he was a gentleman farmer or something of that kind, not accustomed to do much writing."

I said, "Yes, that is perfectly correct."

He then went on writing for about another fifteen minutes more.

Finally he wound up and told me he had done.

"Just one minute," I said. "Can you ask him to put his initials, or some mark, on the question paper before I open it, the same as you did with the first?"

The professor smiled at my simplicity. "Oh, dear no," said he; "I don't control them. They control me I have no power to do anything except what they tell me."

I then opened my hand, and he passed over the sheets of the letter he had written to me.

My question was as follows:—

J. W. W.,

DEAR FATHER,

How can I spend my life so as to do the most good possible?

Your loving son,

V. W.

The following is the reply which my father, who died many years since, sent me through Professor Baldwin. I omit some private passages.

(page 1)

DEAR SON,

To be good is to do good. The way generally is shown to those who seek for it. You will manage to find the way. I cannot at present suggest any better method than that shown to you by your own common-sense. I am glad to say that, from what I can see, you are much (page 2) esteemed and liked. I believe that no one doubts your sincerity or your religious and moral honesty. I believe that you are doing good, and with years will come experience and the capacity to do more. I am proud of you, and happy that you are working so to serve your God, and are trying to live up to your (page 4) ideas of Christianity.

May God in His great love guide your foot-steps so that you will be a leader of men to their saving and that you may be able to make much of man's heaven and happiness here as well as in the great hereafter. (page 5) With love that is limitless God loves all. May your love for Him never grow smaller; may your faith in Him never grow less, is the heartfelt wish of

Your affectionate father,

J. W. W.

It is exactly the kind of letter that I should have expected from my father if he had been watching over me for the last fourteen years, and was now permitted for one moment to speak to me through the veil.

Then we tried once more to get another paper that seemed to be communicative. The professor tossed it across to me, and said, "Take that in your hand," and again he settled down to write; this time a

three paged letter. When it was finished he told me to open my hand, and gave me the letter to read. My question was as follows:—

F. W.

DEAR BROTHER,

Can you give me any advice with regard to my investments?

Yours affectionate brother,

V. W.

As in each of the previous cases, the reply was written without Professor Baldwin having any knowledge whatever either of the nature of the question or of the person to whom it was addressed, or even of the fact that I had a brother F—at all. There is no possibility of trickery, or chicanery, or deception of any kind here, so far as I can see; and I state upon my word of honour that there was absolutely no gammon and no collusion between us; nothing but perfect sanity and sobriety of judgment, and perfect integrity and sincerity of purpose throughout.

The reply to my question was as follows:—

MY DEAR BROTHER,

The Dominion of Canada is today in a sound financial position. The Canadian banks are all paying well; there has not been a serious bank failure in Canada for many years. The Bank of Montreal, at Vancouver, British Columbia, or the Bank of British Columbia at Vancouver, are now paying (page 2) four per cent. on money deposited for six or twelve months. The Bank of Montreal has a capital of about twelve millions, and is reckoned to be almost next to the Bank of England in solidity and safety. The Bank of British Columbia is also very good. Now, either of these institutions are in my opinion (page 3) quite safe, and will pay four per cent., and the money is pretty nearly

on call. I don't know of anything that pays so well that is so sure.

Your affectionate brother,
F——.

There remained yet three other papers on the table.

"There, now," said the professor, "that's all I can do; my power is gone. Let me see if I can tell you what it is like. It is as if I had a cup of water and emptied the cup. The last drop is gone. I can do no more."

The *séance* was now over.

Professor Baldwin tried to explain to me that it was necessary for him to have a perfectly smooth, calm, unruffled mind, like the surface of the still water of a mountain lake.

"If you drop a small shot," said he, "into such a smooth-surfaced lake, ripples will be formed that can be traced to the very verge of the lake. But when the mind has thoughts of its own and is active, it is like dropping in a shot and a brick together at the same time. You cannot then distinguish or trace the impression made by the shot at all."

He also told me he did not think the spirits knew everything. "They have their limitations as well as we. It is a great mistake to think that they are infallible." He once wrote an answer at a *séance* in which a spirit replied: "There are powers above us, and they won't let us know *everything*."

"Again," he said, "if the spirit were omniscient, what has to come through me must necessarily partake of the imperfections of the medium through whom it passes? The general literary style of the letters will be those of the spirit that writes them, but mistakes in spelling, for example, would be from me."

"The state I am in during this work," said he, "is one of deep reverie. You feel as if you were ab-

sorbed in some great problem and some one came and told you the house was on fire, and then you felt as if you would like to say, 'Oh, just ring the bell, and get somebody to attend to that. Don't bother me.'"

The professor was not at all in good health, and if it had been a mere business engagement I am sure he would not have gone through with it. It would have been cancelled or postponed; but as it was given, not for money but for the sake of obliging me, he was good enough to put himself to considerable pains on my behalf.

During the *séance* he told me that his feet were as cold as ice, even though he was heated, and even perspiring, in other parts. When it was concluded, however, he said: "I doubt if it would be possible to find a medium in all England who would be able to give you better results than you have had this afternoon," a sentiment which I felt quite prepared to endorse. This, of course, was after he had read the letters, for he, in his own proper self, knew nothing of what he had written during the time that he was under the control of the spirits who wrote to me through him.

"Do you know," I asked him at the conclusion of the *séance*, "if there is anything in any of these communications about matters of finance?"—"I do not," he replied.

I have no theory on which to account for these remarkable phenomena. The "trick" hypothesis seems to me to be precluded by the conditions. The "Devil" hypothesis is out of it, for the Father of Lies could not have said so many things that are good and true. The "natural force" hypothesis will not wash, for the force is a rational intelligence, and therefore akin to mind and not to matter, that is to say it is *personal*. The telepathic hypothesis that

the sub-conscious mind of Professor Baldwin was reading my thoughts does not accord with the facts, for the matter of the communications was not in my mind at the time, and was never a part of the experience of Professor Baldwin. I can only suppose that Professor Robertson tells the simple truth when he says that spirit individualities whose

absolute identity is capable of being proved "have power under some circumstances to communicate with and perhaps be of great benefit to friends in earth life." I do not, however, commit myself to any theory. I merely record the facts.

BORDERLAND.

Pantheism.

EXTRACT from Note (l) on the Programme of the 4th Great Assembly of the Bharat Dharma Mahá Mandal regarding "abandonment of the objectionable terms:" Note (l) runs thus: "That the objectionable English and Prakrita terms such as the following, that are erroneously used by foreigners and opponents of the Sanátan Dharma, and bear objectionable meanings shall not for obvious reasons, be used, when speaking of or referring to the Sanátan Dharma and its followers in any of the Records or Journals &c. of the Bhárat Dharma Mahá Mandal:— (1). Hindu. (2). Religion. (3). India. (4). Hinduism. (5). Vedantism. (6). Idolatory. (7). Pouttalic Dharma. (8). Brahmaism. (9). Pantheism. (10). Sectarianism. (11). Gods. (12). Goddess. (13). Revelation. (14). Mystery. (15). Orthodox. (16). Heterodox. (17). Mythology. (18). Superstition, &c., &c.

"Webster gives two meanings to this word of Greek origin."—

1st. 'The doctrine that the universe taken or conceived of as a whole, is God.'

2nd. 'The doctrine that there is no God but the combined forces and laws which are manifested in the existing universe.' Both these mea-

nings are not according to the doctrines of the Shastras of the Sanátan Dharma which plainly teach that the *Achintya Sanátan Brahma* or the unknown Infinite God is the only positive entity. The universe is the negative non-entity and the soul is not separate from or other than God. *Brahma Satyam jaganmithyá, Jiva Brahmaivanáparah*. Even the first principle of the universe, *Avyaktá Prakriti Shakti* (unevolved or nature force) which ignorantly supposed by us deluded souls to be co-existent with God, like darkness with light, is really a non-entity. But *atmá* the soul the universal soul—the totality of all *Jiva* or individual souls of the microcosm when it is devoid of all relations to the universe (for there being no real universe, the many individual souls are merely the false appearance of the reflection of the one universal soul, like the reflection of the one sun falsely appearing to be many on many basins of water reflected by them, but which is merely an illusion of the seer) is at one with *i. e.* not separate from or other than the unknown God. The Upanishads say, 'God is 'all in all'; 'all the false phenomena of things evolved existed and are involved in God,'—

'*Svarvam khalvidam Brahma*,' and again, God is not this or that thing of the universe," 'naiti-naiti'—because there exists really nothing but God. Hence everything besides God is a phantom of the seer, the deluded individual soul, and the false phantom exists in God but God cannot exist in the false phantom, nor can it be the false phantom itself like the phantom of a false snake on a real piece of rope. In this case, the rope is all in all of the false snake because there existed really nothing but the rope. Hence the snake besides the rope is a phantom of the seer and the false phantom exists in the rope but the rope cannot exist in the false phantom, nor can it be the false phantom itself:—

(2). For these reasons it must be understood, (1) that God is merely the occupier of the whole space within as well as beyond the false phenomena of macrocosm and microcosm and therefore erroneously believed to be the sustainer of the material universe.

(3). That God being everywhere merely sustains Its own reflection (*ābhasam*) on the many false phenomena of the finite, conditioned *Jiva* or individual souls in the microcosm of all animated creatures.

(4). That the infinite and unconditioned God being immutable and therefore inactive is merely the knower and indirect sustainer and cannot be the direct actor of these false phenomena of the material and spiritual universe.

(5). That the plain cause of regular evolution and involution and of the systematic conduct of the natu-

ral and physical laws of these false phenomena of nature is the inevitable result of the past and present.

Karma or energy or actions good and evil (also called *Daiva* and *Purushakar*, *Adrista* and *Drista*) of the false, finite, conditioned, individual souls during the sojourn of their several past and present rational lives in microcosm and macrocosm from time immemorial for which they alone are held responsible and they alone enjoy pleasure or suffer pain according to their merits, and God being all-pervading is merely the indirect dispenser of these laws.

(6). And, lastly, that this false position of a deluded *Jiva* (individual soul) can only be terminated by its own endeavours to know the true state of things by suppressing or removing his own false illusion of individuality (which is called *Upādhi*) by means of exercising the five practical steps or processes of *abhigāvan*, *upādān*, *ījyā*, *svādhyāi*, and *yoga*, while he is yet a pure rational being.

(7). It will thus be known that the followers of the *Sanātan Dharma* do not and cannot at all regard the false material and spiritual universe to be God according to the import of the 1st meaning; and that the purport of the 2nd meaning being clearly materialistic is quite repugnant to the doctrines and the philosophy of their *Śāstras* and the *Vedas*. The term 'Pantheism,' therefore, cannot anyhow be applied to their philosophy of pure wisdom and its use must in future be consequently abandoned by them.

SRI HARAGOVIDA SHARMA.

Hindus at the World's Fair.

I have read with interest the accounts, published in the American Journals and reproduced in the Indian newspapers, of the two Sannyasis who were present at the World's Fair at Chicago to attend the Parliament of Religions. The names of these two Sannyasis are Vivekanand Swami and Nara Sima, or more correctly, I suppose, Nara Singha. It is not explained in the accounts as to what sect of Hindu ascetics does this latter gentleman belong. But I have almost no curiosity to know anything more about him. The man who styles himself a Hindu Sannyasi, and yet when asked, whether he would not be afraid of wild beasts in the jungles to which he wished so much to repair and settle down replied that he would take his gun to defend himself against their attacks is not worth any body's regard or attention. This Nara Sima seems to be nothing more than an English-educated young Hindu, denationalized both in heart and mind, and who has gone to Chicago out of a sort of curiosity which is common in almost all Anglicized Hindus, the curiosity to see the grand West. This being the case, his yellow robe has invested him with an importance out in the Far West which he could never hope to secure for himself had he gone there as an independent Hindu gentleman clad in his national clothes however attractive. He, therefore, hardly deserves any more notice.

As we read in the accounts, the most striking figure among the assembly of Indian delegates to the Parliament of Religions was Vivekanand Swami. He has been called

the "Brahmin monk," whatever that may mean. His appearance, gestures, dress, and even distinctive features of outward behaviour and movements have been graphically described. In reply to questions of an interviewer he has said many things which form his opinions on various subjects.

One answer made by him to a question put by the interviewer I will single out, for it should not be allowed to pass unchallenged. I have no mind to criticize the opinions of Mr. Vivekanand Swami, for the simple reason that criticism is not in my line. Besides, I know Vivekanand Swami personally, and I have a very high regard for his personal character, his purity and talents. He is a worthy disciple of the great Ram Krishna Paramhansa in many ways. What I object to is his saying that he would not lose caste if he took food out of any body's hands be he Hindu or Mlechha. He means thereby that he being a Sannyasi, he is above all castes. This is a grievous error. Even as a Sannyasi he cannot take food out of anybody's hands who is not born within the four castes. If he had been a Brahmin, which he was not, and become a *dandi*—only Brahmins having the privilege of becoming *dandi*—he could not take food cooked by any other than a Brahmin until he had reached a very advanced stage of *Sannyas*. But even if we class Vivekanand among Sannyasis, he does not seem to have just yet reached that advanced stage of *Sannyas* in which he can be regarded as above all caste considerations. It is only at the *Paramhansa* stage of *Sannyas*,

which is the fourth stage, that a Sannyasi can be regarded as beyond all social restrictions. But even a Sannyasi is a rarer spirit in these days, and rare still is a *Paramhansa*. There may be seen hundreds of *Dandis* and thousands of yellow-robed Sadhoos walking about in Bharatvarsa at the present day, but there is no knowing if any of them has attained true Sannyas. And yet I do not say that true Sannyasis cannot be found anywhere in this only land of spirituality. Why, they can be found here and there, now and then, appearing like a sudden-flashing light and disappearing as suddenly. They can also be found even among *Grihastas*, seemingly devoted to enjoying domestic felicity and engaged in mundane affairs and yet they are entirely free from the least taint of the temporal. They are real Sannyasis under the disguise of domestic life. Few, very few, however, are *Paramhansas* whose visits to us are strictly few and far between. But rarely do they walk in Bengal or densely populated places. Their favorite haunts are the Himalayas, and other hills, the woods and the sacred eighty-four *cosses* of Sri Brindaban. In Bengal, the only *Paramhansa* we had was *Paramhansa Ramkrishna*. *Ramkrishna* was a *Paramhansa* of a novel style, but he was a genuine specimen of the order. I would rather say there are very few like him among those rare beings who can still be found in *Varatvarsa*. *Vivekananda* is not then a *Paramhansa*, and if I may be permitted to be more candid, he is not even a Sannyasi. I say this for two chief reasons among many. I will enumerate these two.

A Sannyasi is the product of the *Arya Dharma*, or, as is now popularly understood, the Hindu Religion. Now, a man who has entered even a little into the spirit of the Hindu religion will not think of going to a

mlechha land. The question now is—what is a mlechha land or, more properly, what is the meaning of the word mlechha? This word mlechha has of late been greatly misunderstood. The present day Hindu, especially of the English-educated class, understands it in such a general vague way that it is impossible for him to explain what it at all signifies. The Pundits will offer such a roundabout explanation of the term that it will only thicken the cloud which already surrounds the innocent questioner in regard to the import of the word. Not that they do not understand it at heart, but that they have no genius to make it clearly 'understandable' to the Anglized Hindu or a foreigner. To add to his difficulties, his ill-understood *stokas* muddle his power of expression. The European unknowingly takes offence at the term when it is applied to him thinking it is a piece of the worst abuse. But rightly understood the word is harmless enough for an 'enlightened' mlechha. I will not at all attempt to give its derivative or literal meaning but will only explain what the spirit of the word signifies. It signifies simply—a man or a woman who is always only mindful of the pleasures of the lower senses, a man or a woman whose chief thought is centered upon satisfying the stomach and the carnal and sensual appetites. This is a mlechha. Now, look at "civilized" Europe or America—what do you see? You see there nothing but a vast number of human beings all mad after the pleasures of the palate and sensuality. The chief thing which sways the mind of the entire West and Far West is how best to satisfy the palate and the other lower senses. Such a desire is only worthy of the beast and is the worst hinderance to spiritual cultivation. The Aryans in olden time used to send away such a man or a woman out of all Hindu

land lest one black sheep would infect the flock. A man whose predominant desire is eating, carnality, and making himself merry is bound to be unmindful of following the injunctions of the Shastras in practice in his every-day life, and an Aryan King would never allow such a man to live among his subjects lest his example would spoil others and the cause of Sanatan Dharma would suffer. These were the rules of the Satya, Treta, and the Dwapara Yugas. With the advent of Kali Yuga, or the materialistic age, the Yavans and Mlechhas have swelled in number and we find it mentioned in the *Mahabharat* that Lord Krishna himself had to fight with many Yavans and Mlechhas in this sacred land itself. The English and Europeans themselves deplore the gross materialistic character of their people and civilization and what I have tried to convey by the meaning of the word Mlechha is nothing but a man who is grossly materialistic. If we are to judge our own men, Hindus, of the present day by the old Aryan standard of judgment, a large portion of them are to be called Mlechhas, and this sad result is only attributable to the influence of the glorious British or Mlechha education, "civilization," and above all, Mlechha contact. This country is *still pure*, however, because the majority of the Hindu people are still Hindu in spirit and practice and because it is still instinct, every atom of its soil is still instinct, with the holy spirit of the ancient Rishis who have lived and blessed it for innumerable ages. The Hindus used formerly to go to Java and Sumatra, as has recently been shown by the promoters of the Hindu Sea-Voyage Question, but they crossed the *Kalapani* not to go to a Mlechha but to a Hindu land because Java and Sumatra were then populated chiefly by Hindus. The promoters of Hindu Sea Voyage only missed

this point. Sea Voyage for Hindus is not objectionable on the score of the voyage over the sea at all but on account of the destination of that voyage. The objection is mainly founded upon living upon Mlechha soil—a soil contaminated by the gross materialistic thoughts and habits of its people—breathing an atmosphere surcharged with the grossly materialistic thoughts which pervade the soil and eating the products of a grossly materialistic soil and cultivation. As an instance in point in regard to the last named reason, it can be pointed out that most of the pure Hindus, Pundits and widows still do not eat potato because its seed has been brought out from America. The Hindu fear is—and the fear is founded upon pure reason and science—that no sooner the Hindu sets his foot upon Mlechha land, than at the touch of the grossly materialistic soil and atmosphere all his spirituality must evaporate. He becomes, in fact, a Mlechha at once, and a few day's residence there and eating and mixing with its people will give the finishing touch to his Mlechhaship. He can therefore be never again taken into the bosom of Hinduism. He is lost to his people for ever!

This I speak of in the case of a Hindu, who goes to England sticking to his caste rules or religious injunctions and eats there his Hindu food cooking the same with his own hands. Fancy then what treatment the England-returned Barristers-at-law, Military Surgeons and M. B.'s and others of the class can expect at the hands of his caste people—the Baboo *Sahibs* who, during their stay upon English soil, not only infringe all Hindu rules of living but live there like a *pukka* Mlechha, eating all English foods cooked by English hands and conducting themselves in right royal English style! These men make

the Hindu society gape in wonder when on their return here they demand to be taken back into its fold, and mighty is the indignation they give vent to when their demand is treated with contempt. This rigid attitude of Hindu Society towards such "black sheep" has still managed to keep alive the little fire of vitality of the Hindu religion. May this rigidity never relax, but recover its former strength day by day! No amount of *Prayaschitta* can purge away the sins of the England-returned piece of Hindu humanity—that centre of selfishness, self-conceit, and unspeakable swagger.

It is difficult to conjecture what can have attracted Mr Vivekanand Swami to the Mlechha soil of America. Had he been at heart a Hindu, he could never have entertained the idea. Had he been a real Sannyasi he would never have thought of anything else but Brahm in the essence of which he should have remained immersed. The man who has realized the least idea of the sublime and the beautiful in Brahm can never think of finding even the millionth part of its sublimity and beauty in any other thing of the earth or the heaven. The man who has attained even a little of genuine Aryan purity will shrink from the thought of Mlechha touch. I know of several Sadhoos who find it difficult to breathe the air of the White Town of Calcutta, and I once found one such who felt choked and was about swooning away while passing through one of the streets of the European quarters of this city. If even a higher standard of purity is claimed on behalf of Mr. Vivekanand—a state which is above or beyond the influence of bad or good magnetism, I say that state is the creation of a Mlechha-used brain. What then did induce Mr. Vivekanand to go to Mlechha land? But he seems to have in-

fringed Hindu rules not only by going to Mlechha land and mixing with its people but he has set at defiance all Hindu ideas by taking Mlechha food cooked by Mlechha hand as can be understood by the declaration of Mr. Nara Sima that meat did not suit him though he tried it on first arriving in America. This is one reason why I say Mr. Vivekanand Swami has no idea of Sannyas. A man who goes to Mlechha land and mixes with the Mlechhas and eats Mlechha food can never claim to be considered a Sannyasi.

Another reason which leads me to put him outside the pale of holy Sannyas is his evident pleasure in finding himself appointed a delegate to the Parliament of Religions at Chicago. The Hindu who is imbued with the spirit of the Arya Dharma which means the chief Religion of the World, will *never* feel inclined to even enquire into the tenets of any other religion in the world. Arya Dharma is nothing but the product of the most perfect science and anybody who understands the science of Arya Dharma, must know that any other religion is but a upa-dharma, or corruption of the Arya Dharma, or a religion founded upon defective science. A Parliament of Religions such as the one which assembled at Chicago will therefore be beneath his notice. Of course he will not despise any other religion, but should, on the other hand, feel and show his good will towards it. But he will never find it in his heart to have to do anything with any other religion, much less a Parliament of Religions. All other religions are ready to take any and everybody into their bosoms as a member after making him go through their respective initiatory ceremony. But nobody can become a Hindu by any means whatsoever. One can become a Christian, a Baudha, a Jain, or a Mahomedan at his will. But one cannot become a

Hindu though he is ready to sacrifice his life to become one. A Hindu is ever born, never made. To become a Hindu one must cultivate the highest spirituality in his own religion so that through thousands of rebirths and incessant spiritual cultivation in every such birth he may chance to be born a Hindu thousands of years after. A Hindu who knows it would never care to go to Mlechha land even for the crown of the Czar of all the Russias. What did then induce Vivekanand Swami to go Mlechha land and join the Parliament of Religions? He can never possess the mind, the heart, or the intellect of the Hindu, much, oh how much less—of a Sannyasi. Nay, nay, it is blasphemy to call him a Sannyasi or even a Hindu. What is he then? Well, what-d'yecall-it!

The fact is, these very clever men have not yet been able to shake off the denationalizing influence of their English education. They had drunk the poison of English philosophy to their fill and, in spite of the reaction which has set in within them—a reaction set in motion by a worthy Guru—they have not yet been able to disgorge the whole of that poison. But until the whole of this poison is disgorged, they have no chance whatever to enter into the spirit of the Arya Dharma. As they are now, they are anything—Buddha, Jain, Christian,—well, anything but a Hindu.

But had not Mr. Vivekanand

posed as a Hindu Sannyasi and had he not taken Hindu food at Chicago, he might have been able to do some good to our society—very little good perhaps. I say this out of my love for Mr. Vivekanand—yes, I love him. And if I have written so much prejudicial to his present professions at Chicago, I have done so because I love my Dharma more. But I love him because he is worthy of being loved by everybody. A fine tall and broad man of very handsome intellectual features, large lustrous eyes that beam upon you with a quiet love and kindness, his intelligence lighting up his countenance, he is a really a loveable man—Vivekanand! He is destined to play a very important part in modern history. His large and tender heart, his firmness, his self-sacrifice, his love for all men, and, above all, his purity and intelligence of a high order mark him out as one amongst thousands in whatever assembly he may be placed. If you try to look through his lustrous eyes as they beam upon you, you may find within him a volcano of strength of purpose which, once rightly directed, must work wonders in his native land, which needs the services of men like him at the present moment to help the religious revival which has already been brought about in it. And I, who to-day has sat in judgment over him, may some day think myself fortunate to exchange a word with him!

ZERO



Jara Bharat.—A Bhukta.

(Continued.)

WITH the exhaustion of his Karma, Bharat left his deer-body and was drawn in the womb of a good and learned Brahman's wife. The Brahman had two wives by the first of which he had nine sons and by the second a son and a daughter. This son was Bharat. In this birth like the previous one, Bharat's memory of the past remained intact and he kept himself fully alive about the matter of *attachment*. Well, the child behaved as a veritable lunatic, feigning dumbness, deafness and blindness though possessing all the organs in a whole and sound state. True, he was not the only son of the Brahman, but as he was the youngest of ten brothers and the child of old age, his parents were naturally very much attached to him. It was a matter of great sorrow to them to have a child of so much beauty and such striking appearance devoid of the powers of speech and reason. However when he was of proper age, his father vested him with the holy thread and pulled him day to day through the various acts of physical purity of a Brahman in the hope that continued practice would make it a habit with him. But all his labors were lost. He was frustrated in his attempts to teach him the letters. Four months did the good Brahman try to teach Bharat his *Gyatri* but failed to put a single image in his brain!

The good Brahman loved Bharat exceedingly the more perhaps for his helpless condition and tried his utmost to teach him the habits of a Brahman. But Bharat was impenetrable as a rock. Neither was the good Brahman permitted to

bestow his pains upon Bharat for as he was thus plunged in the affairs of the world, death suddenly confronted him one day and put an end to his exertions. Bharat's mother, the younger wife of the Brahman, burned herself with the corpse of her husband, leaving her daughter and Bharat in the hands of Bharat's step-mother.

Bharat's step-brothers as may easily be imagined did not care about the teaching of Bharat at all. Now as both his parents were dead and himself no better than an inanimate being like a clump of earth or a piece of wood. Bharat was treated as such by all under whose tender mercies he was placed. His brothers as well as other persons made him labor at their fields and engaged him in all sorts of mean and filthy works for his daily bread. And what they gave him to eat was generally the refuse, but Bharat took exception to nothing. Like beasts of the field, Bharat wandered uncovered and unprotected from the weather in summer, winter, tempest and rain alike. His frame was stout and robust and it soon became accustomed to all sorts of uses. He had a dirty rag in his loins and his holy thread was void of all physical purity. Sleeping on the bare ground and a regular want of cleanliness in any shape always covered his body with dirt and he resembled the rough and uncut jewel with his *Brahmatejah* hidden under a dirty surface. But what are all these to him who had crossed the boundary of the relative? Bharat had long before come to know what these in reality were, as well as the true reality which is ever unattainable.

He had tasted of the joys arising from the realization of self, and abandoned the foolish *Abhiman* (idea of self-hood) in embodied existence.

Thus after sometime it came to pass one day that the *Purusha-Pashu* (a man to be sacrificed as a beast) who was intended to be decapitated near the goddess Bhadrakali by a captain of robbers for the purpose of obtaining a son from the goddess, managed to cut his bonds and show a clean pair of heels to the robbers. The robbers after a while found out the deception and forthwith started on all sides in quest of their prey. The shades of evening fell but nowhere the *Pashu* was found: When it was completely dark they suddenly discovered Bharat upon a tree guarding a field from the ravages of wild beasts and considering him a good substitute of the *Pashu* they were seeking after, forcibly brought him down, tied him with ropes and led him to the temple of their Kali.

When the hour of midnight was come, the thieves bathed the body of Bharat, dressed him with new clothes and decorated him with garlands according to their practice. They fed him luxuriously and after due worship made him sit before the Bhadrakali. Then the high priest of the captain raised from the ground the flashing sword to pro-

pitiate the goddess with the blood of the *Nara Pashu*. As this was being done, an event happened, which turned the tide of fortune, turning at the same time all the observers of the ceremony to living mutes rooted to the ground, paralyzing as it were, their inmost vitality. Gradually and distinctly they saw the glazed and polished surface of the stony form of their Bhadrakali bursting and cracking all over and quicker than thought came out of the idol—which fell on the ground shattered into pieces—a living prototype of it, terrible to behold! Her brows and face assumed a fierceness and resoluteness that presaged the destruction of the whole world. The fire of anger reddened her eyes and from them were issuing forth flashes of lightning. A heart-rending laugh beating the thunder-clap all hollow in its loudness, pierced the ears of the bystanders and next moment the head of the high priest fell down upon the ground at a stroke of the very sword he was lifting up to strike Bharat. The rest of the thieves were destroyed in a second and the terrible goddess surrounded by her terrible attendants drank the hot blood of the robbers, gushing out of their headless trunks and danced and played with their heads.

(To be continued.)

"That Art Thou."

Chhandogya-Upanishad

"This so solid-seeming world, after all, is but an air-image over Me, the only reality ; and nature with its thousand-fold productions and destruction, but the reflex of our inward force, the phantasy of our dream."—*Carlyle*.

THE LIGHT OF THE EAST.

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KEYNOTES.

THE most sensational event of the last month which agitated Calcutta for a week was the visit of Mrs. Annie Besant during her lecturing tour throughout India. The speeches of a lady orator excited no little curiosity and though admission was by tickets the fair orator had on every occasion, a crowded hall before her. These extremely mundane people who fill the metropolis were very eager to hear the Irish lady who came from the other side of the ocean to preach to them the wisdom and philosophy of the East.

* *

Annie Besant spoke, not like a theosophist, not like a Buddhist, but like a Hindu. This is the secret of the success of her Calcutta speeches. She is the recognized apostle of Theosophy but her speeches savoured so much of Hinduism that they drove mad the arch-theosophist of this city, Dr Salzer. The latter

gentleman proposed to struck the name of Mrs. Besant off the rolls of the Theosophical Society. Colonel Olcott in introducing Mrs. Besant to the public said, "Mrs. Besant has declared herself to be a Hindu. It had been proposed to him—he was sorry to say by a member—that she should be struck off the rolls of the Theosophical Society. He would like it to be distinctly understood that the Society made no distinction of creeds, and that men of any religion whatever had the right to become members of it." Writing to the *Englishman* of the 13th January Dr. Salzer says, "The Theosophical Society as a body should do what Colonel Olcott as the President of the Theosophical Society has failed to do. They should repudiate Mrs. Besant's Indian lecturing as an expression of Theosophy."

* *

We fail to understand Dr. Salzer's position. The members of the Indian

Theosophical Society are for the most part Hindus. How can, then, Dr. Salzer expect the Indian Theosophical Society as a body to repudiate the Hindu lecturing of Mrs. Besant. Will the Hindu Theosophists be traitors to their religion and to their country? Decidedly not.

* *

But Dr. Salzer's statement is not without some truth. Though it is true that the Theosophical Society is non-sectarian, yet it can not be denied that most of the leaders of the Society including Col. Olcott and Mr. Sinnett have a creed of their own, which may be called what Dr. Salzer aptly terms it the "expression of theosophy." And this creed is nothing else but Buddhism in its pronounced form; not the theistic Buddhism which is current in China but the Buddhism which places "Perfect Unconsciousness" in the place of the Uncaused Cause. The above Theosophical creed is against all "Forms" of religion and is determined to deal with the Essence only, an Essence whose nature it fails to understand.

* *

We have no contention whatever with Dr. Salzer. The *Gnân Kānda* of Hinduism discards all forms and a *Gnāni* is enjoined to make no distinction between a *Brahman* and a *Sudra*. But he also does not make any distinction between his own son (if any) and a perfect stranger. If Dr. Salzer has attained the stage of a *Paramhansa* and can treat his own son and a stranger alike he is of course at liberty to place himself above all "Forms." If not it is sheer presumption for him to say that he is above all religion. Intellectual comprehension of the doctrines of the *Gnân Kānda* and realization of the same are quite different things.

* *

What attracts us most in Mrs. Besant's Indian speeches is not the eulogy which she has showered on the ancient civilization of the Hindus, nor her appeal to her degraded sons to raise her to the pedestal of glory from which she has fallen, but those points only in which she tried to grapple with scientific materialism and to give it a death-blow. This is her *forte*. For years she had been an ardent advote of materialism and her knowledge of modern science is deep and accurate unlike that of her predecessor, Madame Blavatsky, whose knowledge of science was shallow in the extreme in spite of her wonderful oriental learning. The Tinnevely speech of Mrs. Besant delivered on the 18th of January on "The Inadequacy of Materialism" is what we like to hear from her often. For there we detect the hand of the master.

* *

The influence of sensational speeches is not lasting. They create only "nine day's wonder" and leave their hearers in the same state as before. More than once we have been asked by foreigners to raise the condition of our country. In these matters which affect national destiny it is not the free-will but the cyclic law which is supreme. When the hour will come, Nature herself will create her own "ironsides" who will raise India to the highest point of the ascending arc. Mere sensation will avail very little and so we do not think much of dramatic display and sensational outpourings. The quasi-scientific speeches of Mrs. Besant like the one noted above will have a lasting effect with the advanced thinkers while her sensational outpourings will superficially affect men of shallow mind, and still more shallow education.

* *

Draper in his "History of the In-

tellektual Development of Europe" has a very brilliant passage regarding the question of national destiny. He says, "There runs an irresistible destiny in the midst of all these vicissitudes. There are analogies between the life of a nation and that of an individual who, though he *may be* in one respect the maker of his fortunes, for happiness or for misery, good or for evil, though he remains here or goes there as his inclinations prompt, though he does this, or abstains from that as he chooses, is nevertheless held fast by an inexorable fate—a fate which brought him in the world involuntarily as far as he is concerned, which presses him forward through a definite career the stages of which are absolutely invariable—infancy, childhood, youth, maturity, old age, with all their characteristic actions and passions—and which removes him from the scene at the appointed time, in most cases against his will. So also it is with nations; the voluntary is only the outward semblance covering but hardly hiding the pre-determined. Over the (trifling) events of life we may have control but none whatever over the law of its progress. There is a geometry that applies to nations, an equation of their curve of advance. That no mortal man can touch."

* *

According to Kepler, the star which appeared at the birth of Jesus Christ and which was seen by the wise men of the East was not a new temporary star but a conjunction of Jupiter and Saturn near the first point of Aries. The conjunction of these two stars takes place every twenty years. As the conjunction took place in the year of Rome 748, Kepler placed the birth of Jesus in B. C. 6, i. e., 6 years before the generally accepted date of the birth of the founder of Christianity.

* *

Since man first spoke no thought has died; but through the centuries augmented in a ratio grand; it lives to-day and wanders through the world.—*Birckhead*.

* *

I envy no qualities of the mind and intellect in others—nor gems, nor power, nor wit, nor fancy; but I could choose what would be most delightful and most useful to me; I should prefer a *firm religious belief* to every other blessing. For it makes life a discipline of goodness, creates new hopes when old ones vanish, and throws over the decay of existence, the most gorgeous of all light; awakens life in death, and calls out from corruption and decay, beauty and everlasting glory. *Sir Humphry Davy*.

* *

It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude.—*Emerson*.

* *

The delights of love are ushered in by sighs, and they terminate in languishment and dejection; the object thou burnest for nauseates with satiety, and no sooner hadst thou possessed it but thou wert weary of its presence.

* *

To give heartfelt praise to noble actions is in some measure to make them your own.

* *

Says the "Notes and Queries:" It is an extraordinary tribute to American Masonry that fifty-two signers of the declaration of independence out of fifty-five, could have

formed a lodge, and all the Major Generals in the Army of the Revolution (1775—1783) were bound by the mystic tie. One was expelled from the fraternity; but his infamy and its punishment have given more brilliant and permanent fame to the virtues of the rest. The unknown grave and the execrated memory of Benedict Arnold serve by contrast to exalt to nobler and grander heights the pure Masonic patriotism of George Washington.

* *

It is the habitual thought that frames itself into our life. It affects us even more than our intimate social relations do. Our confidential

friends have not so much to do in shaping our lives as thoughts have which we harbour.—*N. Q.*

* *

I shall be under great obligation to any of the Indian subscribers of this magazine if he will give me the name and address of any Automatic Writer, Astrologer, Clairvoyant, Crystal Gazer, Mesmeriser, Psychometer, Spirit-medium, or an adept in Telepathy, with whose name and address he is aware. I want the above for carrying out certain experiments in a large scale, the result of which will be published in the *Light of the East*.

THE VEDANTA SYSTEM.

(Continued from page 9).

MAYA.

THE whole of the universe including the world of mind and matter, says Shankara, is *Maya*. How are we to interpret this term which has given rise to so much controversy among the different schools of philosophy. The doctrine of *Maya* is the central principle of the Advaita system. Strictly speaking this doctrine is absent in the two other systems, viz., *Viśiṣṭa-dvaita* and *Dvaita*. We will try to show that *Mayavāda* is the only theory of the universe which is consistent with the existence of the Eternal and Infinite Essence known as Parambrahm and that in the *Mayavāda* of Shankara metaphysics has reached its highest point beyond which no further development is possible.

But to grasp clearly the idea of

Maya, one should understand what is meant by that which is *not Maya*, or which is the Essence or substance behind the veil of phenomena. Our finite mind may not have a *positive* knowledge of the Substance, but it may have a *negative* knowledge of the same. We may not comprehend what it *is*, but we may know what it *is not*. In fact, the followers of *Gnān Mārga* are directed in the *Śāstras* to reach the Eternal Substance by this negative method. The substance being our own inmost self, when we know what it *is not* by distinguishing it from the phenomenal world, we gain a *positive* knowledge of it not by mind or by intellect but by *becoming one with it*. This is the emancipation of the *Gnāni*.

But to return to our subject.

What are we to understand by the term Substance or *Parambrahm*? The word Substance is derived from two roots, viz., *sub*, under and *stare*, to stand; it means that which *stands under* the world of phenomena. On the other hand, the word *Parambrahm* is derived from the root, *bru*, to grow or expand; in other words, that which grows and expands in the shape of the universe. Another term by which the Causeless Cause is designated is *Satchidānanda* which is composed of the words, *Sat* (substance), *Chit* (consciousness), and *ānanda* (non-dual bliss). The first epithet of the term *Satchidānanda*, viz., *Sat* (substance) clearly indicates that it is employed not to designate *Ishwara* but to be applied to *Parambrahm*. If the term be applied to *Ishwara*, as it is done by some of the leading theosophists, then *Parambrahm* is not the Substance, which is absurd. There can not be two substances, after all.

What should we, then, understand by the term Substance? We will illustrate the idea of Substance by an example from the phenomenal world. In the world before our eyes we see two things, viz., space and matter. Let us assume for a moment in order to understand the idea of substance that space is the substance of matter. If we remove matter from space we can conceive that space will exist, but we can never conceive the existence of matter *without space*. Matter, therefore, entirely depends for its existence *as such* upon space; but space does not depend upon matter for its existence. Space being, therefore, the constant quantity is the substance while matter is phenomenon. From this illustration let us pass to the ultimate principles. *As space is to matter so Parambrahm is to the universe taken as a whole*. From the standpoint of space matter has no existence whatever, for space is not affected by the existence of matter;

from the standpoint of *Satchidānanda* the universe has no existence, the latter being its own manifestation as it were. Properly speaking, both space and matter are the manifestations of *Satchidānanda*.

But the above explanation will not remove the whole difficulty. What do we understand by saying that the universe is the *manifestation of Parambrahm*? Manifestation is of two kinds. In the first place, there is the manifestation of Substance, and in the second place there is the manifestation of phenomena. This should also be made clear by an illustration. In the example of Space and Matter cited above, we see two kinds of manifestations. Firstly, we see the various manifestations of space in the shape of long and short distances as the distance between two material objects as well as in the manifestation of space in the shape of a sphere as, for instance, the case of the vault of the sky. The manifestations of space mentioned above are not the transformation of space into something else like the transformation of milk into curd, but they are the mere appearance of space *without losing its character as space*. Such manifestations are called *Vivarta* by Shankara. Secondly, there is another class of manifestation in which the thing transforms itself into a different thing. For example, the transformation of milk into curd, of ice into water &c. Such manifestation may be called the manifestation of phenomena. Only finite objects can suffer such transformation.

From the above we may conclude that Substance can undergo only the *Vivarta* manifestation as mentioned above. The following reasons may be adduced in support of the above conclusion. From the derivation of the word Substance we have seen that it is equivalent to that which *stands under* all other

manifestations of the universe ; in other words, that there is nothing anterior to Substance. Substance is the *place* in which the occurrence of phenomena is possible. Substance can never undergo the transformation which the milk undergoes in becoming curd ; for, Substance, being the *place* in which transformation is made possible the transformation of *place* (space) and the transformation of Substance amount to one and the same thing. Now the transformation of place or space is inconceivable and, therefore, absurd. So is the transformation of the Substance known as *Satchidánanda* of which relative space is an aspect. It is, therefore, clear that Substance or Parambrahm can never undergo the second kind of transformation, i. e., the transformation resembling that of the milk into curd. It is stated in the Shastras that the universe has come out of the Infinite Substance. If there had been no transformation, how are we to account for the evolution of the universe from *Satchidánanda* ? The answer is that the universe is the *Vivarta* manifestation of Parambrahm ; and the latter manifestation does not affect the Substance at all.

Two kinds of manifestation are possible, viz., *Vivarta* (in which the transformation does not affect the substance) and *Parinám* (in which the thing is transformed into something else). It has been shown before that the latter transformation is not possible in the case of *Satchidánanda*. But there must have been some kind of transformation, otherwise the universe would not have come into existence ; and that transformation or manifestation is the manifestation of the first class, viz., *Vivarta*. As the rope manifests itself as the serpent so *Satchidánanda* manifests itself as the universe. This is known as *Mayávad* of Shankara ; and strict reasoning can not lead us to any other conclusion.

If it be asked what is the object of such manifestation ? Why does Parambrahm appear eternally as the universe ? The answer is that the process is *natural* to *Satchidánanda*. As liquidity is natural to water so manifestation is natural to the Infinite Substance. The Perfect Being can have no object at all in such *Mayávic* evolution. Had there been any object, the object must have attained its fruition in endless time, for the process itself is eternal. Those who say that the object is to gain experience, advance simply an absurd proposition ; for no question of experience can arise in the case of a Being who is infinite and whose manifestations are eternal ? Is not an eternity sufficient to gather experience ?

Space may be regarded from two different points of view. There is the *relative* space which intervenes between material objects ; again, there is the absolute space which has neither beginning nor end, neither centre nor circumference. If the whole of the mighty universe be blown up some day like the phantom of dream, still the infinite space will remain unaffected. When the hour of *Mahápralya* with strike the universe will vanish like the mighty fabric of a dream but space will continue to exist eternally after eternity unaffected by the changes of matter. Now what appears as space or vacancy to us is in reality absolute consciousness, *Satchidánanda*. At the dawn of *Mahápralya* the universe vanishes like the phantom of a dream leaving not a wreck behind it ; only the self-luminous, and infinite ocean of consciousness shines by its own light. To speak metaphorically, each ripple of the endless ocean is a universe. Who can count the numberless systems of worlds which lie like tiny atoms in this fathomless ocean ? Shall I tell thee reader, that this infinite, shining light of *Gnán* is thy deepest self ?

It is said by some that Hinduism is an aspect of Theosophy. May we ask what grander truths have Theosophy revealed which are not found in it? Hinduism is called *Sanátan*, that which is without beginning, in other words, that which is born of Nature. The centre of Hinduism being *Satchidánanda* and Nature herself being an aspect of the same we may at once conclude that Nature herself is an aspect of Hinduism. What other religion has given us a grander idea of the Eternal One than the *Satchidánanda* of Hinduism? The *Sunya* (zero) of popular Buddhism, the *Perfect Unconsciousness* of the Theosophists, the revengeful Christian God thundering like Jove, the Moslem *Allah* sitting amidst the sights and sounds of an earthly paradise—all sink into insignificance before the grandeur of this fathomless ocean of self-luminous bliss which like space permeates every atom, over which the universe is a *Mayavic* bubble, and which is the deepest self of man. Does not this great idea appeal to the head and heart alike? Can anything be more grand and awe-inspiring? What is absolute Idealism if not this? In the opening lines of the Secret Doctrine we read, "The Eternal Parent wrapped in Her *ever invisible robes* had slumbered once again for seven eternities." The idea is grand but even in it lurks traces of dualism indicated by the phrase—"ever invisible robes." Matter has been given some reality at least. But according to Shankara even the "ever invisible robes" do vanish in *Mahápralaya*, for when a dream vanishes it leaves no wreck behind it. The founder of modern Theosophy says in a passage as grand as that quoted above,—"Where was silence? Where the ears to sense it? No, there was neither silence nor sound; naught save ceaseless eternal breath, which knows itself not." To this

Shankara will answer that the Eternal One *knows itself*, for it is *self-luminous*. In the absence of duality the mind (which is not self-luminous) lapses into unconsciousness. But not so the *self-luminous* consciousness which is conscious of itself by its own light.

Does the sun require illumination from any external light? Does not the sun shine by its own light and illumine myriads of other systems by its rays. Similarly, the *Satchidánanda* shines by its own light of *Grán* and does not require any external object to light it up. The difference between the Absolute of the German thinkers and that of the Aryan Rishis lies in this: The philosophers of Germany have postulated the existence of the Absolute by the processes of *pure* reason; but they are ignorant of the nature of the Absolute because they have never reduced their mind to the passive state by the processes of *Samádhi*. On the other hand, the Aryan Rishis approached the problem with a mind purified by *Ashtánga Yoga*. During the state of *Samádhi* they have caught a glimpse of the infinite Essence and became aware that the Essence itself is their own deepest self. By spiritual intuition they became aware of the nature of the Infinite All and characterised it by the term *Satchidánanda* (substance, consciousness and bliss). *Parambrahm* is not dreamless sleep, for in dreamless sleep the *átma* becomes the witness of *agnána* (ignorance). What then, is the *Param átma*? It is the eternal, self-luminous, non-dual Bliss whose manifestation is the universe of name and form. For as in dream a dream-world springs up in our little mind and vanishes the next moment leaving not a trace behind, so the universe springs up like the original dream of the infinite consciousness and vanishes in the night of *Mahápralaya*. (To be continued.)

THE LIFE OF SRI SANKARACHARYA.

THERE are about half-a-dozen books in original Sanskrit treating of the life and works of Sankaracharya among which two are the most known and reliable. Of these again, the one alleged to have been written by Ananda-Giri—one of the four famous disciples of Sankara and the commentator of his Bhasyas is mostly a record of controvertial matters having little or no biographical sketches; and the other by the well-known Vedic commentator Sayanacharya also known as Madhavacharya deals in a systematic way with the life, gradual progress, and development of the character of the great sage as well as his celebrated intellectual battles and conquests in various parts of India. It shall be well, not to speak of the high wisdom of the step, to place before the reader, before proceeding any further, the opinion of others as to the relative merits of these two books and thus show reasons for my gathering material for the present paper from the authority of the latter book. "We cannot," says an orientalist in his paper headed 'Mr. Sinnett's Esoteric Buddhism' in reply to an English F. T. S., "however, place any reliance whatever upon Anandagiri's Sankara Vijaya published at Calcutta."

The Calcutta edition not only differs in some very material points from the manuscript copies of the same work found in Southern India, but is opposed to every other Sankara Vijayam hitherto examined. It is quite clear from its style and some of the statements contained therein, that it was not the production of Anandagiri, one of the four chief disciples of Sankara and the

commentator of his Upanishad Bhashyam. For instance, it represents Sankara as the author of a certain verse which is to be found in Vidyaranya's Adhikaranaratnamala written in the fourteenth century. It represents Sankara as giving orders to two of his disciples to preach the Visishtadwaita and the Dwaita doctrines, which are directly opposed to his own doctrine. The book under consideration says that Sankara went to conquer Mandanamisra in debate, followed by Sureswaracharya, though Mandanamisra assumed the latter name at the time of initiation. It is unnecessary for us here to point out all the blunders and absurdities of this book. It will be sufficient to say that in our opinion it was not written by Anandagiri, and that it was the production of an unknown author who does not appear to have been even tolerably well acquainted with the history of the Advaita doctrine. Vidyaranya's (otherwise Sayanacharya, the great commentator of the Vedas) Sankara Vijaya is decidedly the most reliable source of information as regards the main features of Sankara's biography. Its authorship has been universally accepted, and the information contained therein was derived by its author, as may be seen from his own statements, from certain old biographies of Sankara existing at the time of its composition. Taking into consideration the author's vast knowledge and information, and the opportunities he had for collecting materials for his work when he was the head of the Sringeri Matham, there is every reason to believe that he had embodied in his work the most reliable information he could obtain."

It is from the Sankara-Vijayam of Sāyanacharya as has been already stated, that the materials of this paper are taken and on its authority are told the various anecdotes and events which find their place in the following pages. The book is divided into sixteen chapters, and I intend to write taking these chapters one by one as they occur in the book exactly following the order of the original. In the first chapter of this invaluable book is described what happened between Mahādeva and the Devas: in the second, the incarnation of Mahādeva, in the third the incarnations of the various Devas, in the fourth, how the genius of Sankara established its high superiority over all men before his eighth year was complete; in the fifth how the fourth āśram or *Vāṇ-prastha*, the way to *Jivunmukti*, was secured by Sankara; in the sixth how the neglected and forgotten *Atma-Vidya* of yore was revived and taught by Sankara; in the seventh, the meeting with Vyāsdeva and the description of the many wonderful events that happened after the meeting; in the eighth, Sankara's first meeting with Mandana, their debate, with Saraswati (Ubhay-Bharati, the wife of Mandana) as their umpire and Mandana's defeat; in the ninth, the taking of the evidence of Jaimini, the debate with Saraswati and Sankara's entry into the dead body of king Amaraka; in the tenth Sankara's return to his own body, the death of Ubhay-Bharati and the initiation of Mandana; in the eleventh, the defeat of a Kapalika named Ugra-Bhairaba; in the twelfth, how Hastamalaka and Aryatokaka became disciples of Sankara; in the thirteenth, the publicity of Brahma-Vidya or Vedanta with Sankarabhāsyam; in the fourteenth, the pilgrimage of Padmapada; in the fifteenth Sankara's debate and conquest in all parts of India, and in the sixteenth the ascension

of Sankara on Saradāpeeth in Kashmerē (the throne in the temple of Saraswati, where only the all-knowing sage, was honored with a seat). The Sankara Vijayam of Sāyanacharya is written in verse while that of Anandagiri is written mostly in prose interspersed with a few verses here and there. The book of Anandagiri is divided into 74 Prakaranas and its principal feature is the criticism of the beliefs of all religious sects existing at that time.

Now to ascertain the date of Sankara, I think, I must take a plunge into the dark waters of history; for no other purpose than to follow suit the universal practice of all writers of 'lives' and biographies. I know full well that the ordinary means of knowledge of a man is woefully lame to penetrate through the hopeless chaos born of the speculations and theories of orientalists and other learned men and get at the truth whether of a historical date or place of ancient India. So I should say beforehand as well that I do not pretend here for a moment to give the date of the birth of Sankara or the time he flourished but introduce the subject, simply, as I have said before to keep the fashion and tread the beaten path of the writers on similar subjects. In his book, "The Religions of India," Mr. Barth writes—"Sankaracharya is generally placed in the eighth century; perhaps we must accept the ninth rather. The best accredited tradition represents him as born on the 10th of the month "Madhava" in 788 A.D. Other traditions, it is true, place him in the second and fifth centuries. The author of the Dabistan, on the other hand, brings him as far down as the commencement of the fourteenth." Among others, Max Muller, Monier Williams, and Weber are said to hold the same belief as has been quoted from the book of Mr. Barth. The only other orientalist who seems to

have made independent enquiries into this subject is Mr. Wilson. The following is a quotation from the preface to the first edition of his Sanskrit Dictionary: "The birth of Sankara presents the same discordance as every other remarkable incident amongst the Hindus. The Kadali Brahmins, who form an establishment following and teaching his system, assert his appearance about 2,000 years since; some accounts place him about the beginning of the Christian era, others in the third or fourth century after; a manuscript history of the kings* of Konga in Colonel Mackenzie's collection, makes him contemporary with Vikrama Deva Chakravarti, sovereign of Skandapura in the Deccan A. D. 178; at Sringeri, on the edge of the Western Ghauts, the present Mysore Territory, at which place he is said to have founded a College that still exists and assumed the supreme control of the Smarta Brahmins of the Peninsula, an antiquity of 1,600 years is attributed to him, and common tradition makes him about 1,200 years old.

The Bhoja Prabandha enumerates Sankara among its worthies, and as contemporary with that prince; his antiquity will then be between eight and nine centuries. The followers of Madhwacharya in Tuluva seem to have attempted to reconcile these contradictory accounts by supposing him to have been born three times; first at Sivule in Tuluva about 1,500 years ago, again in Malabar some centuries later, and finally at Padukachaytra in Tuluva no more than 600 years since; the latter assertion being intended evidently to do honour to their own founder, whose date that was, by enabling him to triumph over Sankara in a suppositious controversy. The Vaishnava Brahmins of Madura say that Sankara appeared in the ninth century of Salivahana, or tenth of our era. Dr. Taylor thinks that, if we

allow him about 900 years, we shall not be far from the truth, and Mr. Colebrooke is inclined to give him an antiquity of about 1,000 years. This last is the age which Ram Mohun Roy, a diligent student of Sankara's works and philosophical teacher of his doctrines, is disposed to concur in, and he infers that "from a calculation of the spiritual generations of the followers of Sankara Swami from his time up to this date, he seems to have lived between the seventh and eighth centuries of the Christian era," a distance of time agreeing with the statements made to Dr. Buchanon in his journey through Sankara's native country, Malabar, and in union with the assertion of the Kerala Utpathi, a work giving the historical and statistical accounts of the same province, and which according to Mr. Duncan's citation of it, mentions the regulations of the castes of Malabar by this philosopher said to have been effected about 1,000 years before 1798. At the same time, it must be observed, that a manuscript translation of the same work in Colonel Mackenzie's possession, supposes Sankaracharya to have been born about the middle of the fifth century or between thirteen or fourteen hundred years ago, differing in this respect from Mr. Duncan's statement—a difference of the less importance, as the manuscript in question, either from defects in the original or translation, presents many palpable errors and cannot consequently be depended upon. The weight of authority therefore is altogether in favour of an antiquity of about ten centuries, and I am disposed to adopt this estimate of Sankara's date, and to place him in the end of the eighth and beginning of the ninth century of the Christian era." Mr. Sinnett in his Esoteric Buddhism says that Sankaracharya appeared in India—no attention being paid to his birth place

which appears to have taken place on the Malabar coast—about sixty years after Gautama Buddha's death. Esoteric teaching is to the effect that Sankaracharya simply *was* Buddha in all respects, in a new body. So according to Mr. Sinnett Sankaracharya was Buddha's second incarnation and "his third appearance was in the person of Tsong-kapa the great Tibetan adept reformer of the fourteenth century." Mr. Sinnett, I may remark, received this information, as he says,—“from a Brahmin Adwaitee of Southern India—not directly from my Tibetan instructor.” I will quote in this connexion one authority more and be done. The excellent paper in reply to “An English F. T. S.” headed “Mr. Sinnett's Esoteric Buddhism” from which I have quoted before after an able and instructive criticism of the theories and speculations of the orientalists and others, regarding the date of Sankara concludes, “we may, perhaps, now venture to place before the public the exact date assigned to Sankaracharya by Tibetan and Indian initiates. According to the historical information in their possession he was born in the year B. C. 510 (fifty-one years and two months after the date of Buddha's Nirvana), and we believe that satisfactory evidence in support of this date can be obtained in India if the inscriptions at Conjeveram, Sringeri, Jagguruath, Benares, Cashmere, and various other places visited by Sankara, are properly deciphered. Sankara built Conjeveram, which is considered as one of the most ancient towns in Southern India; and it may be possible to ascertain the time of its construction if proper inquiries are made. But even the evidence now brought before the public supports the opinion of the initiates above indicated. As Gadapatha was Sankaracharya's Guru's Guru, his date entirely depends on

Sankara's date; and there is every reason to suppose that he lived before Buddha.” Thus far about the date of Sankara and now I think our task may be begun in right earnest.

Once upon a time, Sāyanācharya tells us, the Devas headed by Brahmā were engaged in worshipping Siva in the mount of Kailas. When the great God was pleased with their worship they laid down the following facts for his kind consideration;—

“That, as is known very well to you, Bhagabān Vishnu who incarnated as Buddha, has left the Songatās (Baudhdhas).

That the Agamas (books) compiled from His teachings, these ignorant Boudhdhas think to be antagonistic to the existing Shastras and Srutis, and accordingly they have begun to falsify and prosecute them, and to break the bonds of caste and its respective *Varnāśramadharmas*.

That nobody now *practises* the Sandhyā Vandana of old, nor accepts the Sannyās-dharma. They close their ears if the word “Yagna” reaches their hearing, and wicked hypocrites having read the *Saiva* and *Vaishnava* āgamas paint their bodies with the Symbols mentioned therein but have given up all rites and ceremonies; that the Boudhdhas always attempt to misinterpret and falsify the Srutis; that the Kapalikas have grown in strength and decapitate Brahmans and bring corruption everywhere and that the path of religion has become full of briars and impassable obstacles, to clear up which for the benefit of mankind you are prayed to incarnate on earth.”

This petition the Lord of Girija replied to in the following words;—

“I shall as you wish incarnate as a man and compose a Bhāṣya of the Sutras that prove the existence of the one Adwaita Brahm.

"There will be four principal disciples of mine to help me in my work of clearing the hearts of mankind of all false beliefs, and you also should accompany me in your human incarnations. Kartikeya shall incarnate as Bhattapáda and pave the way before me by clearing the land of the Songatas (Bouddhas). Indra shall incarnate as the king Sudhanwá to help this cause and Bramhá as the Bráhma named Mandana."

Such were the directions of Lord Siva, and Indra and Kartikeya descended among men as Sudhanwá and Bhattapáda.

Thus far does Sáyanácharya inform us of the movements of the Guardians of mankind and acquaint us with their plans for our redemption and anon begins to describe how those plans took shape and obtained fruition in our plane of existence.

When king Sudhanwá was reigning, Sáyana tells us, Bhattapáda came into his court—then a nest of Bouddhas—in the course of his travel undertaken for the purpose of the reinstatement of the Vedic religion and banishment of the Sunya-vad that was then prevailing in the land. There was a grand debate in which Bhattapáda discomfited all the principal *Pundits* of the Court, but the king would not be satisfied with their defeat. "I want some other proof of the *truth* of your Religion—a proof that a greater intellect will not be able to find fault with by his sharper reason," said he to Bhattapáda and "then I will accept your statement and drive the present belief away from my land. I lay down this test—he that shall fall unharmed from the top of a mountain is the exponent of Truth."

Bhattapáda ascended the peak of a high mountain while the Bouddhas looked at each other with disconcerted eyes at this sudden command of the King; and when the King seeing Bhattapáda fall uninjured

from the rock approached him with honors, the Songatas objected saying that this was not a sufficient test, for, by the virtue of *muntrum*, herbs, and jewels such feats could be accomplished. The King was enraged to hear their excuse and said,—“If, Sir, you cannot give the true answer to the question I will set you, be sure that I will grind you all between two stones,” and he caused to bring secretly an earthen pot containing a snake and asked them to tell him what it contained. The Bouddhas promised a reply the next morning and went, for their lives, to practise devotion as of old, by concentrating on the Sun-god, remaining up to their necks in water. The god took pity on them and gave them the information that Vishnu whose bed is on the infinite nág (Snake) is in the pot. Well, the Songatas came and told the king their secret, that a Snake was in the pot and Bhagaban Vishnu was adorning its crest. This was too much for the King and *proving* the falsehood of the doctrines that prevailed in his court with a vengeance. The gods whose very existence was loudly denied—nay, the greatest of them,—was, according to the testimony of the very people who were the greatest sceptics and persecutors of the belief in them, before him. Could he believe it? A voice from the air spoke at that very moment startling all the by-standers:—“O King, do not doubt what the Songatas say but hasten to fulfil your promise.” The King opened the cover and saw the most Beautiful with his own eyes, standing on the crest of the erect serpent, as He once stood in the waters of the Kálindi on the head of the humbled Kália.

The King's orders after this event, as may be imagined, swayed to the other extreme. It was—“Let all persons irrespective of sex or age be put to death by my servants.

who question the truth of the religion of the Vedas or believe any more in the Buddhistic doctrines, throughout the length and breadth of the land from the *Setu* of Ram (Cape Comorin) in the South and Himalayas in the North."

Now we come to the second chapter, in which is described how the great Mahádeva incarnated as a human being for the good of mankind.

When the Vedic *Karmapuddhati* was fairly re-established in the land by the exertions of Bhattapáda and King Sudhanwá, Lord Siva appeared in a dream to King Rájsekhara and expressed his intention of gracing the land of Kerala with his divine presence in the form of a *Yotirlingam* in a house which he ordered the king to build near a temple on the charming mountain, Brisa, by the side of the holy stream Puriá, and make other management for His daily worship. Near that temple, in course of time, came to live a Brahman of the name of Vidyádhiraj. He was a pious and holy man, and was blessed with a son of the name of Sivaguru as the effect of his good works of a previous life. Sivaguru was a *Gyáni* like Siva and had the power of expression like Brihaspati, the Guru of the Devas. Hence his name. He was a Brahmachari and lived with his Guru. But when he learnt all that his Guru could teach him and when he was of proper age his father and his Guru pressed him to marry and settle in life as a *Grihasta*. Sivaguru was bent for Sannyás. But at the earnest entreaties of his Guru and father, he married, much against his will, a wife who was equal to him in every respect and made him happy in all other matters but in bearing a child to him. Years rolled on, and half of his days was placed on the debit side of his account in the book of Chitragupta, the unerring accountant—

but still Sivaguru was not blessed with a son. So, depressed in spirit, he told his wife one day—"Oh daughter of a noble family; half of our lives have ebbed away—but we are not fortunate yet in seeing the face of a son. Who will preserve our generation?" To him replied his wife—"Oh Priyatama, let us, to appease our sorrow, go and worship the God Siva. By his grace we shall certainly receive a son worthy of our family." And so the noble pair went to the temple of Yotirlingam near their house and worshipped Siva with fasts and other ascetic observances. Thus, after a long and unwearied devotion, scarcely equalled in the annals of worshippers, the pious pair gained their object. Lord Siva, assuming the form of an old hoary-headed Brahman appeared in a dream to Sivaguru and said, "What do you want Sivaguru? When you are engaged in hard asceticism, you must have an object to gain—however *Niskama*, you may naturally be; tell me, what do you want." Sivaguru said he wanted a son. The Brahman replied—"Do not disbelieve in my words, Sivaguru, whatever I say is sure to come to pass. Now what sort of son do you want? Do you want one all-knowing son adorned with all the noble qualities or many of the opposite kind?" Sivaguru wanted one of the first kind and the Brahman disappeared saying, "You shall have your wish. Now go home."

The next morning Sivaguru related to his wife the vision he saw the preceding night and well-satisfied with their success the happy pair went home after due worship of the Yotirlingam. That very day, after eating the remains of the Brahmans' foods, who were invited in the house, Sivaguru's wife became conscious of spiritual influence—that of *Saivatejah*, and conceived.

At night, while sleeping she called

alone "*joy, joy, raksha*" (glory to Thee, Oh save me!) and started awake and explained to her husband that she was seeing the great Mahadeva on His snowwhite Brisha (bull) surrounded by a heavenly chorus passing and she asked for benedictions in those words. She had many such experiences during her pregnancy and did not want consolation in the inevitable hour of grief. When the stars and planets were all in auspicious conjunction, the great Sankara came on earth, his body bedecked with all the Signs and Symbols of divinity, filling the hearts of his parents with gladness and surprise.

In the third chapter, to which we now come, is related how the various Devas, by the order of Lord Mahadeva, assumed human shapes for the furtherance of the cause for which He incarnated as Sankaracharya in Aryavarta, and adorned the families of sages learned in the six philosophies.

Sreevishnu was born as the son of Bimalacharya and assumed the name of Padmapada. Pavanadeva incarnated as the son of Pravakara and was known as Hastamalaka. The above god, also by a *partial* incarnation, assumed the name of Totaka. The four-faced Brahma assumed the name of Mandana; Brihaspati that of Anandagiri; Surja that of Chitsukha. Some say that Brihaspati and not Brahma was known on earth as Mandana and Nandi the servant of Siva incarnated as Anandagiri. The goddess of *Vidya*, Saraswati, incarnated, by the curse of the *Rishi* Durbasa, as Ubhay-Bharati, the renowned wife of Mandana Misra, who sat to judge

the abilities of Sankara and her husband on the occasion of their memorable debate.

In the fourth chapter are described the death of Sivaguru when Sankara was only three years old, his investment with the holy thread, and the residence of Sankara at the age of five years in the house of his Guru who taught him the Vedas with their six *angas* (members or branches) and the surprising genius of Sankara who within the period of two years did learn not only what his Guru could teach him and beat all his fellow students in every branch of learning but excelled the Guru himself and had hardly a rival in the literary and intellectual world of his time who could confront him for a moment. It is also described in this chapter, how Sankara while living in his Guru's house went one day on *biksha* to a poor Brahman's house whose wife could only give him an *amlaki* (a nut) with tears in her eyes for their extreme poverty. Sankara's noble heart melted and he prayed to *Lakshmi*, the goddess of fortune to take pity on the poor family. *Lakshmi* appeared on the scene but declined to help them on the ground that their previous *Karma* was unfavourable. Sankara entreated her again and asked *Lakshmi* just to give them some *golden amlakies* as they have given him one notwithstanding their great want. By the repeated prayers of Sankara, *Lakshmi* was moved and filled the house of the Brahman with *golden amlakies* even as desired by Sankara.

(To be continued.)

A. H. B.

THEOSOPHICAL ITEMS.

W. C. COLEMAN, editor of the *Carrier Dove*, is responsible for the following:—

As an addendum to my paper read at the Psychic Science Congress, I would state that I have just received from the Astralo-Mahatmic Telephone and Express Line, ever plying between my office and the Theosophic Headquarters at Adyar, Madras, the most recent secret instruction and information sent out to the faithful. A circular sent by Col. Olcott to the trusted ones contains the startling news that the late business-manager at Headquarters, S. E. Gopalacharlu, had stolen over 8,649 Rupees of the funds of the Society before his death, that he poisoned himself when about to be discovered, leaving behind a written statement that he cheated and robbed to procure the means of enjoying himself as much as possible before his death; that he also pawned his wife's jewels for a large sum, which he expended; that he embezzled the hard-earned savings (several hundred rupees) of a relative, and tried to rob him of all his other money. Among the sums embezzled were the entire amount of the Olcott Testimonial Fund (Rs. 2,600), and the whole of the Blavatsky Memorial Fund (Rs. 3,700); also a private gift to Col. Olcott, from London friends, of Rs. 841. Col. Olcott claims to be in communication with the Mahatmas, and to hear their voices often, but not a word of warning did they give him, but let the poor old man lose all the funds devoted for his support in his old age. And then the adepts allowed all the funds raised for a memorial to their devoted servant, Blavatsky, to be lost, spent in riotous living! Strange!

To my knowledge Gopalcharlu had long been cognizant of the mass of fraud and diabolism which has been going on at the Adyar Headquarters in past years. He had lived in an atmosphere of deceit and chicanery. Little wonder that he went astray. There is another trusted assistant at the Headquarters who was the *fidus Achates* of the defaulting manager. He still lives, but as he is so fully aware of the esoteric dark deeds in the past history of Adyar, Colonel dares not send him away, so he still retains him on his staff.

SCHISM IN THE SOCIETY.

I have also received by the same Astral Express the latest secret documents issued to the Esoteric Section by its head, the fair Annie Besant. I have already in my possession the whole of the other secret documents of this section that have been issued since its foundation. One of the later documents gives a cock-and-bull story of a Yogi having seen a true Mahatma in the Himalayas. The Mahatma was perfectly naked; his eyes could not be looked at; his touch was like an electric shock; and his body, though it looked like butter, was as hard as steel. He told the Yogi that Blavatsky was sent by the Mahatmas, and she was now very high up, but Olcott was far inferior to her, and that a change must be made in the work in India, but not in Europe and America. There is a great feud between Olcott and the other workers in India on the one hand and Annie Besant and W. Q. Judge on the other. The latter work against Olcott all they can; so in this secret document, (signed) and sent out by Besant and

Judge, the Mahatmic instructions are that change must be made in India where Olcott is chief, but none in the West where Annie and Judge are rulers.

Another recent esoteric document claims that the Mahatmas still communicate with the select, notably Judge; that they have certified that the whole of "The Secret Doctrine" was written by them, save connecting paragraphs by Blavatsky, and that since the letters sent by them to Mr. Sinnett, upon which he based "Esoteric Buddhism" in 1883, they have not sent any such letters to any one except Blavatsky. This is directed against Mr. Sinnett's claims that he has been in connection with Koot Hoomi all the time up to the present and may publish additional teaching from him; also that his Koot Hoomi says that Blavatsky misrepresented him in "The Secret Doctrine," publishing in it garbled and forged letters of the adepts to support her later doctrines, which contradict those given in Mr. Sinnett's book.

The latest esoteric fulmination of Annie and Judge is one suspending from the Esoteric Section Mr. S. V. Edge and Mr. W. R. Old, Col. Olcott's coadjutors at the Adyar Headquarters, until they apologise for certain remarks made by them in the *theosophist*, reflecting upon Mr. Judge.

It is thus seen that, of the three latest esoteric documents, one is directed against Olcott, one against Sinnett, and one against Olcott's co-workers, Edge and Old. "How pleasant it is for bretheren to dwell together in unity." It should not be overlooked that the central principle of Theosophy, that which every member of the Society is compelled to assent to, whether he accepts aught else or not of its philosophy is the Brotherhood of man, and that the Society is organised as a nucleus of a Universal Brotherhood!

At the 60th General Meeting of the Society for Psychical Research held at the Westminster Town Hall on Friday, July 14th at 4 p. m., Professor Sidgwick in the chair Mr. W. Leaf read part of a translation by himself from the Russian of an account, by Mr. V. S. Solovioff, of Madame Blavatsky. The portion read included a description of certain pretended occult phenomena produced by trickery, of an attempt by Madame Blavatsky to induce Mr. Solovioff to assist in writing Koot Hoomi letters, and further, of a letter written by Madame Blavatsky to Mr. Solovioff and headed 'my confession,' in which she described her life, and said in effect that being driven to bay, she would make everything public, and destroy her dupes and the Theosophical Society.

Mrs. Besant, in an eloquent speech said that Mr. Solovioff's statements were unsupported, that a reply to him had been made by Madame Blavatsky's sister, Madame Zhelikhovsky, in which she accused Mr. Solovioff of mistranslating Madame Blavatsky's letter and also attacked Mr. Solovioff's private character. Mrs. Besant threatened that if the Society for Psychical Research published Mr. Solovioff's account, Madame Zhelikhovsky's attack on him would be published also.

Mr. Leaf, in reply remarked that he was probably the only person in the room who had read the whole controversy through from beginning to end. Mr. Solovioff's narrative, Madame Zhelikhovsky's attacks, and Mr. Solovioff's replies. Madame Z. had admitted the genuineness of Madame Blavatsky's letter, and withdrawn the attack in question on the correctness of the translation. He added that it was intended, with Mr. Solovioff's account, to publish at least an abstract of Madame Zhelikhovsky's attack and Mr. Solovioff's answer. The members of the Society who wished to form an

independent judgment on the matter in dispute would wait, till they had the whole case before them, but in the meanwhile he might say that, after carefully considering the whole

of it, he had himself no doubt of the trustworthiness of Mr. Solovioff's account. (*From the Journal of the Society for Psychical Research, for July 1893*).

THE WONDERS OF HINDU MAGIC.

DR. HENRICH HENSOLDT writing in December *Arena*, is responsible for several marvellous stories of Hindu Magic. He prefaces his narrative with a suggested explanation. The Hindus have, as a race, a speciality for speculative philosophy of the intuitive order. One of their earliest triumphs was, he maintains, the discovery of the psychic force we call hypnotism. As an Oriental traveller and student, he concludes that Hindu adepts have "brought hypnotism to such a degree of perfection that, while under its influence, our senses are no longer a criterion of the reality around us, but can be made to deceive us in a manner which is perfectly amazing."

This esoteric knowledge is kept a profound secret; for though exactly the same marvels have been wrought for thousands of years, they still excite the same surprise. They are wrought in the open, in the light of day, with bared arms and limbs, without any visible hiding-place for apparatus.

THE MIRACULOUS MANGO-TREE.

The Yogis and Rishis are the highest orders of Oriental magician. They absolutely refuse payment. They "are religious enthusiasts in the first instance, and adepts of a higher science in the second." They perform miracles merely to gain the popular ear for their religious message. Except raising the dead,

not one of the miracles recorded in the New Testament is "half so wonderful as the feats performed by the average Yogi." Dr. Hensoldt goes on to describe how he saw, "in the centre of one of the largest squares in Agra," a Yogi plant a mango—"an edible tropical fruit about the size of large pear, growing on a tree which reaches a height of from forty to one hundred and twenty feet":—

The Yogi dug a hole in the ground, about six inches deep, placed the mango in it, and covered it with earth...I was startled to see, in the air above the spot where the mango had been buried, the form of a large tree, at first rather indistinctly presenting, as it were, mere hazy outlines, but becoming visibly more distinct, until at length there stood out as natural a tree as ever I had seen in my life—a mango tree about fifty feet high, and in full foliage, with mangoes on it. All this happened within five minutes of the burying of the fruit...And yet there was something strange about this tree...a weird rigidity, not one leaf moving in the breeze...Another curious feature I noticed—the leaves seemed to obscure the sun's rays, and yet...it was a tree without a shadow.

SCALING A SHADOW TREE.

As he approached it, it faded, but grew clear again as he receded to his original position; but on his

retreating beyond that point it again faded. "Each individual saw the tree only from the place where he stood." Two English officers not present from the commencement saw nothing at all. Then the Yogi preached—so absorbingly that Dr. Hensoldt "seemed to forget time and space." He consequently did not notice the disappearance of the tree. When the Yogi ceased speaking, the tree had gone. Then he dug up the mango he had buried.

This mango feat he saw five times. Once in a Kashmir valley he saw it done by a certain Ram Surash, a Rishi from Thibet.

The mango tree which this Rishi produced did not vanish in proportion as I approached it, but retained its full realism, and I not only touched it, but actually climbed several feet up its stem.

CLIMBING UP AN UNSUPPORTED ROPE.

Before the palace of the Guicowar of Baroda, "in the open air and in the broad daylight," Dr. Hensoldt declares he saw for the first time—he saw it thrice subsequently—the celebrated rope trick. A Yogi, after

preaching a "most impressive" sermon, took a rope about fifteen feet long and perhaps an inch thick.

One end of this rope he held in his left hand, while with the right he threw the other end up in the air. The rope instead of coming down again remained suspended, even after the Yogi had removed his other hand, and it seemed to have become as rigid as a pillar. Then the Yogi seized it with both hands, and to my utter amazement, *climbed up* this rope suspended all the time, in defiance of gravity with the lower end at least five feet from the ground. And in proportion as he climbed up it seemed as if the rope was lengthening out indefinitely above him and disappearing beneath him, for he kept on climbing till he was fairly out of sight, and the last I could distinguish was his white turban and a piece of this never-ending rope. Then my eyes could endure the glare of the sky no longer and when I looked again he was gone.

"The Sphinx on the Sacred Ganges" is, in the writer's opinion, far more mysterious than the Sphinx on Nile.

ANNIE BESANT.

NEVERY few in the East and none in the West have as yet understood what Annie Besant is or whether her spiritual attitude is tending. I very much doubt whether the revered Col. Olcott has understood her exactly, not to speak of all the other members of the Theosophical Society who are so loud and eloquent in proclaiming her worth. The mentle of Madame Blavatsky has fallen upon very worthy shoul-

ders. I find in the arrangement the distinct fingers and special direction of the Lord of the Universe. The Theosophical Society has done much good to India, particularly to the Hindus. The movement reached India just at the nick of time. Colonel Olcott and Madame Blavatsky came to India when, after a reign of materialism extending over about a quarter of a century brought about by English education and

civilization, the reaction in Anglised Hindu minds in favor of their own faiths and institutions had just commenced to set in. Young India had been dazzled by the false glare of a hollow education and hollower civilization. He had drunk the poison of English philosophy to his fill, and the intoxication made him a perfect brute. It made him a Kalapahar ready to demolish by one stroke all the temples of his grand religion and transcendent science and philosophy.

Not that he had received anything in English philosophy superior to what his own sacred books inculcated—books which, poor devil, he had not read one or even a part of one. If he had found anything in the study of English philosophy, he had found a vagueness which, under other circumstances, would have dried up both his mind and heart. As it was, his mind was attracted more by the false glitter of English civilization than English philosophy. It was English food, English style of eating, English free love, and, above all, English wines and spirits that had charmed his mind and enthralled his heart. Mutton chops, fowl curry and even beefsteaks served up by Mahomedan hands in China plates on a table covered with spotless white cloth to be washed down by heroic “pegs” of brandy and soda formed a temptation which he had neither the will nor the moral force to resist. On the contrary, he gave himself up entirely to the enjoyment of the English table and was ready to sell his soul for it. The mild Hindu accustomed to derive his nourishment from his “simple food” of vegetables or a little fish and to quench his thirst by pure cool water soon developed into a human brute after the adoption of the demonish diet. Even the English are now finding out the evil of meat-eating and are expressing their national mistake

as openly as possible. The London *Echo* lately said that one deplorable result of excessive meat-eating in England is the ill-temper which is a chronic complaint among the natives of that country. “In no country,” declares Mr. Ernest Hart in the *Hospital*, “is home rendered more unhappy and life made so miserable by the ill-temper of those who are obliged to live together as in England. If we compare domestic life and manners in England with those of other countries where meat does not form such an integral article of diet, a notable improvement will be remarked. In less meat-eating France urbanity is the rule of the home; in fish-and-rice-eating Japan, harsh words are unknown and an exquisite politeness to one another prevails even among the children who play together in the street. In Japan I never heard rude, angry words spoken by any but Englishmen. I am strongly of opinion that the ill-temper of the English it caused in a great measure by a too abundant meat-dietary combined with a sedentary life. The half-oxidised products of albumen circulating in the blood produce both mental and moral disturbances. Brain workers should live sparingly if they would work well and live long. Their force is required for mental exertion, and should not be expended on the task of digestion, for they should remember that the digestion of heavy meals involves a great expenditure of nerve force.’ The healthful thing to do is to lead an active, unselfish life, on a moderate diet sufficient to maintain strength, and not increase weight.”

If meat-eating produces such mental and moral disturbances in the inhabitants of such cold countries as England, I do not know what Mr. Ernest Hart would have said of Englishmen eating beef—the most heating food in the world—

in India the hot climate of which they characterise as "grilling." But Mr. Hart has only to come out here to mark the result which is the most deplorable in the world. Here the ill-temper in Englishmen living upon meat is not only confined to home but has spread out all around them, and the men he has come out to rule or to deal with are the unfortunate victims of their ill-temper which develops into the most fearful form upon this soil. A few months of residence in India under such meat diet makes the Englishman almost insane as his treatment of the natives of the country will convince any right-minded man. The result of meat-eating, especially beef-eating, in India by Englishmen is indeed most disastrous. It divests them of the least shred of common humanity towards the people of India whom they treat like cats and dogs because the latter are weak to retaliate such treatment—a cowardice which is only worthy of the brute—and perfect brutes they become almost all.

Fancy then what became of the Anglicised Hindu who, under the hallucination of a foreign civilization, gave up his simple habit and simpler meals for the "delicacies" of the English table—food that does not suit even a hardy race of people inhabiting such a cold country as England! The consequences were indeed almost terrible to contemplate.

This first batch of Young India or Young Bengal it would be better to say—for I can only speak of the latter from personal experience—committed social vagaries which even their teachers were ashamed to behold. The fact is that if Anglo-Indians themselves had their minds unhinged under a most baneful system of life and civilization, their Hindu disciples simply ran stark mad. Their imitators went to lengths which made them gape in

wonder. But they were glad all the same to view the process of disruption set in motion by their disciples of the sacred and the most scientific Hindu Society.

The first lesson which a victim of English education and civilization learns is Self. The more he advances in English education this self looms larger and larger in his view until it covers the whole horizon and shuts out all other objects from his mental ken. The education is complete when self reigns supreme in the pupil. He then sees only self and anything or anybody which or who is the immediate instrument of pleasing the divinity of his self. And, alas, what a narrow self it is which his education teaches him to worship! His self is his Flesh—the flesh that covers his bones, and anything which affords immediate pleasure to this Fleshly Self he calls his own. And young Bengal, under the hallucination of English education and civilization worshipped this Fleshly Self and hated his own ancient institution which involved the conception a very broad Self. The Hindu joint-family system, for instance, meant that one or two or even five should earn so that all blood relations who have no independent means of livelihood, must be provided for. Not that these many who depended upon these few bread winners were all idle hands. They also served and toiled for the family in the home administration. It is a system which Henry George and other great Western thinkers of the day are now recommending—and yet Anglicised Young Bengal looked upon this with the greatest disfavor and were ready to lay an axe at its root. He only believed in his Self which can only include his wife and children—these being immediately connected with the needs of his Fleshly Self—the wife for his lust and the children being the flesh of his flesh.

Mother and father, brother and sister might go to the Devil with his benediction if they would not work for themselves and live independently of *his own* income—the wretched dependents upon his hard-earned money, confound them!

This selfish attitude of young Bengal was all the more confirmed by the study of English Law—the glorious English law which taught him mathematically the supreme importance of worshipping Self, the glorious English law which told him that no pecuniary transaction was valid without document—the glorious English law which taught him to distrust every body, even a father or a mother, in matters of money or property. Thus damned body and soul, he girded up his loins to wage war armed to the teeth—beef between his teeth, the Bible and the bottle under his arms, knife and fork in his hands, the English law and philosophy his armour, his wife behind his back as commander and his concubine through whom he satisfied his hankering of enjoying English free love, as his comrade—against the gods of the Hindu Paradise whom they nicknamed “Old Fools.” These “Old Fools” had long pointed out to them the evils of English education to no purpose. The Pundits had cried themselves hoarse to make them turn back from the path of evil, but they had only cried in the wilderness. Young Bengal called them “the selfish deceitful Brahmins” and vigorously went on in his onward march to the Devil’s Den. They believed in nothing but self, the glorious education and civilization which taught them that self and the great nation who brought that education and civilization out here in India. The “Old Fools” and “deceitful Brahmins” could hardly hold out long against such attacks. The gods were made to give way and the

Devils began splitting the sacred fabric of the Hindu system into pieces in every place where they could find an opportunity. It was indeed a terrible period of Hindu history!

The result was that some of these Young Bengal who had gone to the extreme embraced Christianity and became outcastes. This extreme step convulsed society to the bottom and led Ram Mohun Roy to establish the Adi Brahma Somaj which inculcated the worship of one God—a creed woven out of the Upanishads and for a time checked the woful tendency in the extreme Young Bengal to give up his own religion to embrace Christianity. Then rose Keshub Chunder Sen who being first a member of the Adi Somaj, severed his connection with it and established another Brahma Somaj more suited to the Anglicised tastes and aspirations of Young Bengal. This was indeed a more alluring movement and the go-ahead portion of Young Bengal hailed it with delight and flocked to its standard in large numbers. They did so because it ensured two conveniences, *viz.*, it discountenanced castes and gave full liberty to its members to eat anything they liked and out of any body’s hands, though it put some restrictions upon drinking of wines and spirits. It also recognised and encouraged intermarriage. The movement, however, did not suit Brahmins on all fours, for a Brahmin joining Keshub’s Church involved the giving up of his holy thread. This then was a drawback for Anglicised Brahmins who had not wholly sold themselves to the Devil. But other Brahmins there were whose infatuation made them simply tread such scruples under foot. They tore their *paitas* and rushed to Keshub’s arms and were ready to do anything at his bidding. This was another cause for alarm for the elders of Hindu Society who were

of opinion that Keshub's Brahmoism was worse than Christianity. A Christian convert is always an out-caste for good. He does not, after baptism, come and mix with the Hindu Society at all, nor is he allowed to do so. He was looked upon with contempt by the whole Hindu community and even by its Anglicised portion. But here was a movement which gave full premium to Mlechhaism to anybody who joined it and yet he was to be considered a Hindu and mixed with the Hindus as one of them. The only hope was that the majority of the Anglicised men did not favor the new movement for they liked their agnosticism better with the freedom of drinking wines of which Young Bengal had become much too fond though many of these had secret sympathy with Keshub's new church.

There were many again who were more intelligent than the rest and found Keshub's religion to be nothing more than Christianity without Christ. They contented themselves with believing in a God of their own individual conception, and in the calm which intervened between the successive storms, they had time to take thought and to come to the conclusion that their old institutions were not wholly useless. This sobriety can be said to be the outcome of the maturity of their mind brought about by the cooling of raw youthful blood and advancing years. They, therefore, observed the Hindu ceremonies of *Shradh* and the annual *poojahs* even though they had not much faith in it. This party became stronger and stronger

every day and they held the Brahmo name in contempt. They recognised Keshub as only an orator and nothing more. Western Bengal contributed very few men to Keshub's following which was composed of recruits from East Bengal who have the fatal tendency of going to the extreme in any matter they take a fancy for. The liberty of women advocated by Keshub and their mixing with men promiscuously in public increased the hatred with which the Hindus looked upon the Brahmos. This led to the speedy decline of Keshub's movement. Scandals soon cropped up, of course, and were in every body's lips and every body hissed the Brahmo name whenever mentioned. The Hindu Society placed the Brahmo in the same class as *domes* and *chandals* when a few intermarriages between Brahman women and Sudra men were celebrated. The downfall of Keshub and his religion was made sure by the marriage of his daughter with the Maharaja of Cooch Behar to which many of the leading followers of Keshub had strongly protested but in vain. It caused a rupture and the majority of the Brahmos left Keshub and established the Sadharan Brahmo Somaj which is now an institution not worth any body's notice, and the something can be said of New Dispensation Somaj by which name Keshub tried hard to raise his Church once again, but, alas, it was not to be. It was fast dying before he died and now scarcely survives his death.

(To be continued.)

ZERO.

TRANCE PHENOMENA.

THE EVIDENCE OF ANÆSTHETICS.* BY GEORGE WYLD, M.D.

IN the year 1800, Humphrey Davy, then twenty-two years of age, suggested that the inhalation of nitrous oxide gas might be used in surgical operations as a means of preventing pain; but it was not until 1844 that Mr. Horace Wells, a dentist residing at Hartford, Connecticut, used it in extracting teeth, and thus demonstrated the truth of Humphrey Davy's conjecture.

In the year 1846, Dr. Morton, of Boston, U.S., demonstrated for the first time that the severest surgical operation could be performed without pain under the inhalation of the vapour of sulphuric ether. Lastly, Sir James Simpson, of Edinburgh, in the same year introduced the beneficent use of chloroform in the labours of childbirth.

Anæsthetics having thus conferred on poor suffering humanity the inestimable blessings of painless surgery, I ask with reverence and hope: Are anæsthetics not yet destined to confer on the human race the infinitely greater boon of scientifically demonstrating the existence, free from the body, of the human soul?

It is true that the vast majority of human beings do instinctively believe in the existence of the human soul; and this is of all arguments the strongest, because any spiritual belief, which is all but universal in the human mind, must be regarded as an instinctive revelation in harmony with the nature of man, and therefore true; and when, further, this instinct is found to increase the happiness and welfare of the human race, the proof to me seems

absolute, because no falsehood can produce ultimate good.

DOES THE SOUL EXIST APART FROM THE BODY?

There are, however, among the scientific minds of the present day, an ever-increasing number of thoughtful, truthful, and benevolent men, who yet doubt or deny that there exists any entity or ego apart from the body, and these men assert that when the bodily organisation dies, the man himself, so far as evidence goes, becomes extinct.

Let us then inquire whether or not this materialistic assertion is true, or whether the use of anæsthetics cannot demonstrate that this assertion of unbelief is contrary to fact.

It has been long known that persons who have been all but drowned, so as to appear actually dead, but who—it may be after hours of manipulation—have been restored to consciousness, have sometimes declared that the process of drowning, after the first struggle, was not agonising, but actually pleasurable.

These individuals have sometimes said that the entire history of their lives has flashed before them as if photographed instantaneously, and that then they have seemed to ascend to heavenly regions and celestial felicity.

Again, many of those who in the dentist's hands have inhaled nitrous oxide, which produces asphyxia exactly analogous to that of drowning, have expressed their enjoyment of

* Taken from Dr. Wyld's "Theosophy." (Elliott & Co., Falcon Court.)

great spiritual happiness, even as their teeth were being extracted.

A PERSONAL EXPERIENCE.

The same results have often followed the use of chloroform, and I myself, one day, in the year 1874, while inhaling chloroform as a relief to the agony of passing a small renal calculus, suddenly, to my great wonder, found my ego, or soul, or reasoning faculty, clothed, and in the form of my body, standing about two yards outside my body, and contemplating that body as it lay motionless on the bed.

This startling discovery was to me most significant, and becoming suddenly awakened to its importance, I called on three medical men who had very large experience in the giving of anæsthetics.

In reply to my question, one gentleman said: "I can quite believe your assertion, as I have often heard patients express a similar idea, although in a confused way." Another gentleman says: "He had himself on three occasions taken chloroform, and on each occasion he found himself, as it were, pleasantly whirling and soaring in the air;" and the third gentleman said: "My patients have often said that under my operations they felt no pain, but *saw* all I was doing like spectators looking on and watching the operations."

In connection with these facts concerning drowning or anæsthetics, I will here draw attention to what are called mesmeric experiments.

THE PHENOMENA OF TRANCE.

I have, since the year 1839, witnessed many mesmeric experiments, and I have found that certain individuals, while their minds have been concentrated on a physical point, and their breathing has thus become slower and slower, have passed into trance more or less profound, and while in this state it is well known from the evidence of Dr. Esdaile of

Calcutta, and others, that the severest surgical operations have been performed not only without pain, but while the patient has at the same time passed into ecstatic joys.

The history of ecstatic martyrs has furnished additional evidence in this direction,

Thus we find in mesmeric trance a condition of things exactly analogous to what we sometimes find during the administration of anæsthetics.

Lastly, those who have studied Oriental occultism know that there is an order of Hindu ascetics who, living lives of fastings, contemplation, and prayer, can so discipline their bodies as by practice to retain the breath until they become asphyxiated, and these Ascetics assert that thus they can project their souls from the body, and becoming entranced, ascend to God.

The Christian saints, without exactly practising the same method, so far as the breath is concerned, also at periods became entranced, and, "ascending to heaven, united their souls with the Lord."

Now all this is *one*.

Whether by drowning, asphyxiating gases, mesmeric trance, or "internal breathing," or the self-imposed asphyxia of the Hindu ascetics, or the entrancements of the ecstatic saints, the *modus operandi* is analogous and the result identical, namely, temporary death through the absence of breath in the lungs, and thus the temporary freeing of the soul. As St. Peter says, "Dead in the body, but alive in the spirit."

This trance is dangerous if pushed too far by the operation of medicinal substances; but in the entrancement produced by mesmerism or ecstasy the condition may exist for hours, days, or even weeks, while the ecstatic declares on his return to earth-consciousness that he has in spirit, outside his body, been in Paradise, and beheld things

impossible to utter. Although St. Paul says that when caught up into Paradise he beheld things not lawful to utter, he knew not whether he was in or out of the body.

TRANCE, NOT DREAM.

The sceptic will say all this proves nothing but hallucination and dreams.

In reply to this objection, I would say that trance is a condition entirely beyond mere sleep, and that visions of the spirit are entirely distinct from the dreams of imperfect sleep and those who have been in trance know its intense reality.

No one in mere sleep can submit to painful operations, not only without flinching but with the smile of joy on his face; and no one dreams that he is *outside* his body; he dreams that he is with his body. Moreover, those who awake from dreams at once admit the dream; but those who return from the revelations of entrancement assert that these were not dreams; and, therefore, sceptics who merely suggest explanations cannot have the weight of those who assert their beliefs from experience.

I therefore submit that sceptics have, in the use of anaesthetics, a physical and scientific means of testing the beliefs and assertions of pneumatologists as to the existence outside the body of the soul or ego as a scientific fact capable of demonstration.

The sceptic will deny that the all-but universal belief of human beings in the existence of the soul has any scientific weight. He will further deny the authority of spiritual revelations. He will discredit the experiments of mesmerists, and deny the assertions of Hindu or Christian ecstasies; but if he experiments with medicinal anaesthetics on his own person, he may find out, as I and others have done, that the soul may be projected outside the body, and

externally exist as the true ego. And as probably one thousand cases are put under anaesthetics daily, there exists an immense field for observation and experiment in this direction.

If thus the soul can be demonstrated as an objective *fact*, the next step is to postulate that the ego, or soul, or mind is a *unity*.

All visible substances are compounds and, as compounds, are liable to disintegration, decay, and death. Even the royal gold can thus be, from its liability to slow decay, shown to be not an elementary but a compound substance. But the soul as a *unity* is incapable of division, therefore incapable of decay, and is therefore immortal.

Finally, those who have demonstrated the existence of their spiritual nature know that in so doing they have demonstrated to themselves the existence of the Father of all Spirits—God.

SOME EXPERIENCES.

THE publication of these views called forth the following interesting corroborations:—

Many visions have been vouchsafed me, but I know of none that gave me so exquisite a delight as that produced by an anaesthetic and never did I so regret the awakening as on that occasion; and I feel now that I was then really temporarily, to all intents and purposes, dead in the body but alive in the spirit.

M.A. (Cantab.)

Since the publication of your article, a remarkable statement has been made to me by a gentleman to whom I had just administered an anaesthetic. Knowing my patient (an eminent literary reviewer and critic) to be of great intelligence, I asked him immediately on recovery to describe any sensations or impressions he may have experienced.

With considerable earnestness and excitement he said (in nearly his own words), "*I thought I had in some way, you know, got to the bottom and behind everything, saw the cause and reason of things, and understood mystery of life and the great secret that all have sought.*" And I called to others to put in writing what it was, and how I found it out, but I now remember nothing more than this.

WALTER H. COFFIN.

Junior Athenæum Club,

Piccadilly, W.,

December 28th, 1872.

Mr. Stodart, dentist, told me he had met with many analogous cases, and at the Dental Hospital they told me that the patients under gas often saw visions and spoke of being out of their bodies.

The above observations may be compared with those of Sir Humphrey Davy, who made a long series of experiments upon himself, to ascertain the effect of breathing nitrous oxide.

On the assumption that anæsthetics occasionally separate the soul from the body, Sir Humphrey's testimony is an example how entrance into the spiritual state through the inhalation of nitrous oxide suddenly transformed one of the greatest physicists of modern times into an idealist, as he exclaimed on awaking, "*Nothing exists but thoughts; the Universe is composed of impressions, ideas, pleasures, and pains.*"

When nitrous oxide is used before dental operations it is breathed through a large orifice, and the patient quickly passes, as a general rule, into a state of insensibility. To experience its exhilarating effects it must be breathed gradually through a small orifice. Sir Humphrey Davy found that the more he practised breathing it, the more did his susceptibility to its influence increase, in which respect its action upon a sensitive resembles repeated

applications of the power of mesmerism.

A VERY STRIKING CASE.

Mr. A. Duguid, Kirkcaldy, reports:—

My wife's mother, Mrs. Arnot, left us for the higher existence on Feb. 5th, 1880. There is a married daughter living at Banchory, three miles from this town; Mrs. Arnot died at eleven o'clock in the forenoon. The married daughter was very ill in labour, and the doctors in attendance thought it wise to administer chloroform. She passed under the influence thereof at twelve o'clock, noon, and while doing so told all those present that her mother was dead, for she saw her, and that the baby was with her mother. No tidings of the mother's death reached the daughter's house till four o'clock in the afternoon, and on no account was she told after coming from under the influence of the chloroform. It is noteworthy that she spoke of having seen her babe in the spirit world as well as her mother, which was quite consistent with fact, as the infant died in the doctor's hands, and was in the spirit world while the mother was still under the influence of chloroform.

Another correspondent writes:—

I took nitrous oxide and chloroform for two operations, and seemed to get behind the veil that covers Creation, and I seemed to see unceasing energy working out the will of God.

An intimate friend also said to me:—

I experimented with chloroform according to your suggestion, and I seemed to receive an absolute demonstration of the spirit world. I further saw that spirit was the substance of matter, and that what we called matter was a mere shadow. So strong was this conviction, that for days after my experience I could not restrain my daughter at

the delusion that the things visible to the physical eyes were the real things.

Dr. Wyld's paper opens a wide field which promises to yield very valuable results if it were subjected to careful, systematic observation. I refer to the experiences of the human consciousness when the body is placed under the influence of anæsthetics. There is reason to believe that many patients who undergo painful operations are conscious under chloroform, if not of what goes on in the operating-room, of other things, sometimes at a great distance from the place where their body is lying. At present, unfortunately, when a patient who recovers from anæsthetics attempts to recollect anything that he has seen during the time when his body was unconscious, he is told that he was delirious, and must not excite himself by talking nonsense. The result is that many valuable observations are lost to the world. Judging from the experiences of persons who have recovered consciousness after having been very near death, the phenomena of anæsthesia are very much akin to the phenomena of death, so far as the severing of consciousness from the body; hence a very curious resemblance between the observations of those who have been under chloroform and those who have been almost drowned.

Here, for instance, is a story from a recent number of *The Path*:—

A curious circumstance was told me recently, the actors in which shall tell their story here precisely as it was reported to me.

These actors were a doctor and his patient, the latter having suddenly fallen into an apparent faint. But as their tales vary so much, each must be separately told.

THE DOCTOR'S TALE.

I was standing near my patient, who all at once said in a quick,

suppressed kind of voice: "I am going to faint." I felt the pulse; it was as strong as I had ever felt it, the patient having usually a strong, steady pulse. While I so held it, all at once there was a drop, a flicker; the pulse waved indescribably, and to my horror the patient seemed to be dying. The pulse disappeared, the body straightened and stiffened itself; the jaw dropped; the breath was forcibly expelled; the features became set; the pulse was now extinct, the body continued as cold as death; all signs of life had disappeared. Strangest of all perhaps, my patient, who was outwardly a woman of the most feminine type, now in death seemed to wear the guise of a man, and one much younger than she actually was. I tried in vain means of resuscitation; life had quitted the form. So I said to myself on the evidence before me. Yet a sense above and beyond such proof made me still stand there watching, waiting for I knew not what. Great was my surprise soon to see an imperceptible tremor, a shadow, flit over the face. Quickly I placed my hand again upon the heart. At first it gave no response; what lay there was a dead thing. Then I had a genuine shock; the heart quivered, stirred, leaped under my hand. All the torrents of life came pouring back. My feelings of relief are not to be described; at the same time I must confess to a decided feeling of curiosity. The patient opened her eyes and tried to speak, but her effort was in vain. I found the reason for this later on; her tongue was swollen and black, filling her mouth. In about an hour's time large black circles surrounded her eyes. These were black with the blackness of a bruise, and so remained for some days fading gradually out through all the various shades of violet known to be distinctive of bruise. Altogether a most peculiar incident. What

had happened to my patient, and how?

THE PATIENT'S TALE.

Like the doctor, I do not know what happened to my body. I know what happened to ME.

I ought to premise by saying that, all my life, the fact of life itself has been represented to me by a small purplish flame burning at the very centre of my heart. By this I mean that I always saw this flame there, as if with internal eyes. I have thus watched it burning more or less brightly; now lower, as in ill-health, now brighter as my form regained and retained more life. On this occasion, therefore, as I said I felt faint, and not only all at once, but also my inner sense shared the faintness of my body, and the heart-throes were exquisitely painful. I therefore at once reverted to my usual custom of regarding my heart, and quickly saw that something was wrong there. The purple flame burned low. It then set up a process of paling and flickering at the same time. And now a strange thing took place. Call it a change in consciousness. For the sense of personality, which is usually in the brain, I had received, as it were in exchange, a similar sense, but one situate in the breath within. That is to say, I seemed to identify myself with an inner breath. This breath gathered itself round about the heart and watched that heart's central flame. The breath saw the flame wax dim, saw it disappear (do not ask me with what eyes). From this point of my tale I must speak of the breath as "I," my consciousness was wholly situate in this breath. "I," then, began to vibrate rapidly, to surge about, and soon felt myself floating upwards (as conscious breath remember) through a passage up the middle of my spine. I went up in a spiral. Just as I arrived at a point opposite the mouth I felt

another breath pass me on its outward way, and it rushed out of a cavity which I now know for the mouth, with a loud rushing sound, as of a breath wholly expelled. I—that other and conscious breath—went up into a circular space (the head?), and issued forth from thence—after one tremendous throb of separation, of rending—with a joy, an elevation not to be conceived by those who have never experienced the same. For I was free, and with a free ion not before known. As the conscious breath leaped from the head it took form, a form of radiant light, and in this guise I shot forth into the open air. Above the buildings I soared, and soon no longer observed them; how could I? I was met up thereby one I knew and know well, one who began to give certain messages to me. About us were many sleeping spheres, and he bade me observe these. There were other forms and messengers coming and going; the atmosphere was all luminous; orbs of electricity sped about in all directions. There was, too, an ordered movement as of departing and returning rays. The sense of freedom, knowledge, and power was magnificent. Then I felt a slight pull upon me, and saw that a shadowy thread (one of less radiant matter) extended from me down through the air and into an open aperture. It was as if this pull had altered all my vibrations and changed my state of consciousness, for I now ceased to see the wonders about me, and saw instead the buildings and sunshine on the snow far beneath me. Yes, I had returned to a lower order of matter—as I now reason on what then occurred—for I felt myself drawn rapidly downward and backward, always by the ethereal thread, until I was drawn through a window and into a room. All I noticed there was a young man lying, stiff, cold, and half naked on a couch. He

seemed to be dead. A vortex of air (?) sucked me in towards him. Again that deep reuding throb, and I was drawn into the head of this horrible object. Oh, how thin and fine I was drawn, my radiant form spun out into a smoky thread, a breath! Yes, I was again a conscious breath, travelling rapidly down a long narrow spiral descent on the right of the body. Again I gathered myself about a centre, a dark but pulsing ocean, in whose depths I looked for a light, a glow. There was nothing. The breath that was I concentrated itself and waited. A something scintillated below those moving waves. So soon as it appeared another sudden change of consciousness occurred. For now the feeling of identity with that inner heart disappeared. The brain consciousness was again mine. It was plain that the dark ocean was my heart, and the brain

thought came at once, "I am dead, for I see no light. I must send a message to X. of my death." I tried to speak, but the brain-consciousness had no tongue. I was not yet co-ordinated with the body. Calming myself, I watched the heart closely, and saw the scintillant point rising out of the dark centre, slowly, gradually to burn at last, a violet flame. When this lamp burned clear at last, I felt myself all at once to be co-ordinate with the body, identical with my every-day self. I opened my eyes, to see my doctor bending over me with a most singular expression, half-wonder, half-pain on his face. I tried to speak, but could not. He has told you why. It only remains for me to say that what I was told when out of the body has since been all fulfilled. Also it seems that I was removed (I myself) from a crisis of the physical heart.



A FEW FORGOTTEN TRUTHS.

A calm and dispassionate examination of the historical facts in connection with the four great Religions of the world viz., Hinduism, Buddhism, Christianity, and Mahomedanism, will naturally lead to the conclusion that in point of (a) time, (b) teachers, and (c) tenets Hinduism stands first. The Sanskrit name of this religion is "Sanātana Dharma" (eternal religion) i.e., a religion without a beginning and without an end. The Vedās are called "*Apouruṣheya*" (impersonal) because the revelations in the Vedās were made by no particular person, but evolved out of *akāś* itself—the eternal repository of all knowledge of all times. They are also called *Srutis* for they were first taught orally for ages and ages and were afterwards compiled by Vyāsa at

the beginning of the Kālī-yuga on the banks of lake Mānasarovar beyond the Himalayas in Thibet. To quote an European author: "As compiled in their final form by Veda-Vyāsa, however, the Brahmins themselves unanimously assign 3,200 years before the Christian Era, the date when Vyasa flourished; therefore the Vedās must be as old as this date. But their antiquity is sufficiently proven by the fact that they are written in such an ancient form of Sanskrit, so different from the Sanskrit now used, that there is no other work like them in the literature of this, the eldest sister of all the known languages, as Professor Max Muller calls it." From this Vedic or Sanātana Dharma, Buddhism sprang in India as an offshoot in this Kaliyuga, and spread through-

out the length and breadth of Eastern Asia from Ceylon to Siberia and from Khirkiz to Japan—a religion to which more than one-third of mankind owe their spiritual allegiance at present. Its age is 2,500 years from its founder Gotama Buddha who incarnated himself, 600 years after the compilation of the Vedās by Veda Vyāsa. In Western India just 600 years after the birth of Bhagaban Buddha, Jesus of Nazareth was born and thus the age of his religion (Christianity) is 1,900 years. Again in accordance with the Cyclic Law of Nature just 600 years after the birth of Christ, Mahomed was born in Arabia and the age of his religion (Mahomedanism) is 1,300 years. That Buddhism is an offshoot of Hindu Religion, is an acknowledged fact and so is Mahomedanism of Christianity, and who knows that Christianity is not an offshoot of the Religion of Bhagaban Buddha, the ninth incarnation of Logos (the God of the Hindus). It has already been proved to be such by many master minds of the 19th century, but it is needless to discuss it here. It will suffice for the present to say that according to the incontrovertible logic of facts enumerated above, we may safely conclude that Hinduism is the oldest and consequently the first Religion in this planet in point of time; that Buddhism is the second; Christianity is the third, and Mahomedanism the fourth.

II. Now let us see what the Scriptures of these four principal religions say about their respective spiritual teachers and religious leaders. In the Hindu Shastras we find mention of ten incarnations of God (Logos) himself on ten different occasions. This we find in the Gita when Krishna (the Logos) said to Arjuna :—

Abhyuthana madharmasya tadātmānam
Srijāmyaham
Paritrāṇāya Sādhunām bināśāya cha
duṣkṛtām
Dharma sansthapanārthāya, Sambhavami
yuge yuge.”

“As often as there is the decline of virtue and insurrection of vice and injustice in the world. I incarnate myself, and thus I appear from age to age for the preservation of the just, the destruction of the wicked and the establishment of virtue.”

According to the Buddhistic Scriptures, Bhagaban Buddha, who, as we have already said, is one of the ten incarnations of God, incarnated as their spiritual teacher. In like manner, we also find in the Bible, that Christ, the son of God, incarnated as the Religious Teacher of Christendom, and we find in Alkoran, too, that Mahomed the messenger of God, was born as the leader and the religious teacher of the Mahomedan world. From the above it may easily be concluded that as regards their teachers, Hinduism and Buddhism stand first, because the revelations in these religions were directly made by God himself. Christianity stands second as it was (on the showing of Christian Books and authorities) revealed by the son of God and not God himself. In like manner the religion of Mahomed stands third, because it was revealed neither by God nor by the son but by the prophet of God. It therefore stands to reason, when catholic Hindus say that all religions have been more or less revealed by different grades of spiritual and religious teachers at different times according to the requirements and grasping capacities of the people to whom they have been imparted, and such being the case they never interfere with the doctrines and principles of the religions of their younger brethern, who, however, make a bad return for this indulgence and tolerance and are ever

“Yadā yadā hi dharmasya glānirbhabati
Bhārata

waging open war, sometimes at the point of the sword, against Hinduism.

III. Regarding religious tenets, those of Hindu religion are pre-eminently superior to the tenets of the other existing faiths. Before we enter into the details of various tenets, we should first mention here the three principal paths prescribed by the Shastras for three different stages of spiritual development of individual souls to attain Moksha. They are called *Guána*, *Bhakti*, and *Karma márgas*. *Guána* is the highest product of a man's spiritual brain, the shortest path to attain Brahhood, the state of Brah, the Eternal Truth, so it is called *Brah-Guanam*. *Bhakti* is the highest development of the unselfish and divine part of one's own *Mánas* to attain Vishnuhood the state of Vishnu, the preservative energy of the universe and thus it is called *Vishnu Bhakti*. *Karma* is the performance of certain religious Rites according to the injunctions prescribed by the Vedas and Shástras with *Shradha* for the gratification of the selfish and lower part of one's *Manas*, appertaining either to the earthly or terrestrial enjoyments for the time being: or for the attainment of certain powers (*Siddhis*) evolved from the *Tejas* of Rudra, the destructive energy of the world. We should distinguish here between this *Karma-marga* and the *Karma-yoga* of the *Gita*, which is *Raj-yoga* in the true sense of the word. In short the principal aim of *Guána-marga* is the union of the individual soul (*Jiva átma*) with the shapeless *Paramátma*, and that of *Bhakti-marga* is to raise an individual soul to the same plane of existence with the universal soul Vishnu in duality and not in the state of unity. *Karma* is the stepping stone to *Bhakti* and *Guána-márgas*. But it may be asked why three and not one path for Moksha are prescribed by the

Shástras, contrary to all other religions? The reply is simple. What is a statement of mere truth and is incontestably brought home to the mind of man by every-day experience, but what our western teachers themselves brought up in a school of euphemistic training which aims at disguising the unpleasant, the offensive, and the hideous under the garb of elegant phraseology, have not had the moral courage or mental vigour to proclaim to the world—the naked but grand truth that inequality is the Law of Nature and not equality, as the Shástras so boldly assert. It holds good on the physical as well as on the intellectual planes and analogy demands that it should none the less apply to the spiritual side of man.

Let us first examine the idea of catholicism in the strict sense of the word, we mean the law of universal love of Humanity. In this law of universal Love of Humanity, the Hindus and the Buddhists stand pre-eminently on the highest pinnacle. No destruction, no deliberate slaughter, no wholesale massacre of human lives like the crusades of Christianity or the *Jehads* of Islamism was ever preached by their Rishis. They know how to wait and watch the progress of *Jivátmas* and the evolution of this cosmos. They know the physical world to be "*Chinmáya Jágát*." According to the philosophical teachings of *Guána-marga* (Path of Wisdom) there is no such thing as dead matter or blind force in Nature. The minutest atom in this universe has the potentiality of self-conscious force. Every atom is a conscious entity. So they can not destroy a living being without destroying the harmony and equilibrium of nature and thereby hindering and obstructing the evolutionary progress of each individual consciousness. This individual consciousness is no other than a part and parcel of that All-pervading

consciousness of this universe—a huge incomprehensible bundle of conscious entities. They know that this all-pervading conscious force, "Satchidánanda Brahma" rests in the Turya state of existence in the mineral, sleeps in the vegetable, dreams in the animal and awakes in the human kingdom. So the Gnána-marga follower can never take the lives of others, because he fully realises himself that he is in others and others are in him.

Again according to their religious teachings,—the teachings of Bhakti Marga (Path of love)—compassion is the highest virtue of human nature. It awakens the truly unselfish love and charity in the mind of man. Kabir says, "On whom is compassion and on whom is not? For every sentient being from the elephant to the insect is evolved from the Lord." In other

words compassion begets love and universal Love is the fundamental basis of spiritual progress. But how can we expect compassion and consequently universal love from a man, who on the purely selfish motive of developing his physique alone, devours the bodies of other living beings? Can we expect the feelings of compassion, love, and mercy in the hearts of tigers and crocodiles, the carnivora of land and water? Yes! there are very many tigers and crocodiles in the human kingdom, men who are quite unfit for spiritual development and for whom the Gnána and Bhakti Margá will be a sealed book for millions and millions of Kalpas to come.

(To be continued.)

SREE NATH CHATTERJEE.

"That Art Thou."

Chhandogya-Upanishad.

"This so solid-seeming world, after all, is but an air-image over Me, the only reality; and nature with its thousand-fold productions and destruction, but the reflex of our inward force, the phantasy of our dream."—*Carlyle.*

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KEYNOTES.

SOUTHEY, the English poet, speaks of the theory of re-incarnation in the following terms: "I have a strong and lively faith in a state of continued consciousness from this stage of existence, and that we shall recover the consciousness of some lower stages through which we may previously have passed, seems to me not improbable." Emerson, the great American thinker, holds the same opinion and says, "Do not be deceived by dimples and curls; the baby is a thousand years old."

* *

But the re-incarnation theory has found a very strange supporter in a revered gentleman, Bishop Warburton. "The idea of pre-existence," says he, "has been espoused by many learned and ingenious men in every age, as bidding fair to resolve many of our difficulties." Among Germans, the world-renowned Goethe made the theory of

metempsychosis a part of his philosophical system.

* *
As the theory of the existence of ether solves most of the intricate problems of the physical world, so the re-incarnation theory explains many mysterious problems of the moral world. It is the theory of spiritual evolution running parallel to the evolution theory of matter as propounded by Mr. Darwin.

* *

It seems that the lectures of Mrs. Besant have driven the go-a-head Brahmos mad. The Indian Messenger is astonished to see that Mrs. Besant could partake of the *Prasad* of an idol at Allahabad and could bathe in the sacred Ganges during the *Kumbha Mela*; and Mr. Brajendra Nath Seal, the principal of the Berhampore College, has contributed a long article in the organ of the *Sādhāran Brahmo Samāj*, in which he takes Mrs. Besant to task.

for her scientific and philosophical views. The article clearly shows that in spite of a certain amount of learning which the writer betrays, his mind is not at all free from the fetters of party prejudice.

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We would not have noticed this one-sided attack had it not been for the contemptuous and unmanly tone which this Brahmo wisacre has thought it proper to assume towards a talented lady who to all intents and purposes is sincere, and who is a staunch champion of the Hindu cause. Mr. Seal characterises the notions of Mrs. Besant as "ill-digested crudities" and the Hindu race as a "half-educated people just emerging from a mediæval condition of collapse and prostration." Of course the writer places himself and his Brahmo colleagues far above the half-educated crowd in as much as none has ever surpassed the former in imitating the vices of Western civilization and eschewing its virtues.

* *

Mr. Seal says that Indian civilization can never be called the source of the Chaldean, Babylonian, Egyptian, and Grecian civilizations; but, on the contrary, the Hindu or rather the Aryan civilization ranks very low in the list. We can not understand this. The result of the researches of modern orientalists on the above point may be summed as follows: Even the alphabet of the various ancient nations has been derived from a common source, viz., from the alphabet of the Phœnicians; the Phœnicians in their turn derived their knowledge of alphabet from the Pelasgians who are described as a swarthy "dark-skinned" race corresponding with one of the three races, Turanians, Semites and Aryans. Among the above three the description of the Pelasgians leads

many orientalists to suppose that they were Aryans. For the Pelasgians are described "as a highly intellectual, receptive, simple people occupied with agriculture; warlike when necessary, though preferring peace. They built canals, subterranean water works, and walls of astounding strength. Their religion consisted in a mystic service of the natural powers—the sun, wind, water, and air (*Surja, Maruts, Varuna, Vāyu*); moreover, some of their tribes were ruled by priests, while others stood under the patriarchal rule of the head of the clan or family." From the above it will appear that not only their civilization but even the very alphabet of the ancient races were derived from the Aryans, otherwise known as the Pelasgians.

* *

The statement of Mrs. Besant that Greek philosophy has been borrowed from the Indian Darsana is characterised by Mr. Seal as 'absolute nonsense.' This is very strange. In a paper read before the recent Chicago congress Mr. Richard Garbe says, "It is a question requiring the most careful treatment to determine whether the doctrines of the Greek philosophers both those here mentioned and others were really first derived from the Indian world of thought or whether they were construed independently of each other in both India and Greece, their resemblance being caused by the natural sameness of human thought. For my part I confess I am inclined towards the first opinion, without intending to pass an apodictic decision. The book of Ed. Röh (Geschichte unerer abendländischen Philosophie," first edition 1846, second edition 1862), the numerous works of Ang. Gladisch, and the tract of C. B. Schlüter ("Aristotele's Metaphysickine Tebster der Sámkhya Lehre des Kapila,"

1874)—all go too far in their estimation of Oriental influence and in the presentment of fantastical combination; moreover, they are all founded upon a totally insufficient knowledge of the oriental sources. Nevertheless, I consider them to contain a kernel of truth, although it can hardly be hoped that this kernel will ever be laid bare with scientific accuracy. The historical possibility of the Grecian world of thought being influenced by India through the medium of Persia, must unquestionably be granted, and with it the possibility of the above-mentioned ideas being transferred from India to Greece." Sir William Jones supports the above opinion (Works, quarto ed., 1799, I. 360 361). Ueberweg holds a similar opinion which is as follows: "With much better reason we could suppose a considerable oriental influence in the form of a direct communication of the older Grecian philosophers with oriental nations."

* *

With regard to the criticisms passed on Mrs. Besant's scientific views, we should remind our readers that Mrs. Besant had much more facility to master the principles of physical science than Mr. Seal. She was a regular lecturer at the Royal Institution of Science most of whose members exert great influence on modern scientific thought. Mr. Seal characterises Prof. Crookes, Wallace, and Zollner as the Theosophical triad because they endorse the views of Mrs. Besant. None of the above distinguished men of science is the member of the T. S. Why should then they be dubbed as the Theosophical triad? "The less said about Crook's faucies in matters of mathematical physics, the better," says Mr. Seal. In our opinion the principal of the Berhampore College can sit for years at the feet of Prof. Crookes as a dis-

ciple of science; for the name of Prof. Crookes is the greatest in modern Chemistry. As for Prof. Zollner, who has started the theory of the fourth dimension of space no one doubts that he is one of the most original mathematicians which Germany has ever produced. Besides the above, Kepler, Kant, Oersted, Sir W. Herschell, Sir Issace Newton, all believed in a spiritual world and the latter also believed in the existence of angels. What opinion would our enlightened critic who is apt to call every body half-educated, pass on these great men?

* *

Weak people read a book on the surface Others read the Great Book of Nature whose letters are suns and whose words are starry systems. There is still a greater Volume, the Human Soul, which they never read at all.

* *

Another doctrine of the much exploded Hindu chemistry has at last received recognition at the hand of modern science. The other day Prof. Dewar in an experiment performed at the Royal Institution converted *air* into a liquid. Many flagons of the precious fluid, liquid air, were placed on the lecture table before a very crowded and distinguished audience, and the use of the liquid air was fully explained.

* *

Virtue is not Virtue which comes not of the Principle within, the principle of will and aspiration. Abstinence from wrong is not Virtue which results from external pressure, from the fear of public opinion. It is false. The virtue that has never known temptation and withstood it, counts but little in the great Ledger of the yet To Be. True Virtue is

good resolve, better thinking, and action best of all.

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* *

The human heart contains many temples in which angels may be enshrined or fiends raised up; woe to him that excludes the pure and holy presence of the former to make the latter the idols of his worship.

Antoninus.

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God is the most ancient of all things for he had not birth; the world is the most beautiful of all things for it is the work of God; Peace is the greatest of all things for it contains all things; Intellect is the swiftest of all things; for it runs through every thing; Necessity is the strongest of all things for it rules everything; Time is the wisest of all things for it finds out everything.

Thales.

THE MYSTIC.

THE one great idea which marks out Man from the animal kingdom and lifts him up from the level of the brute is a strange and mysterious notion—the idea of God. This intuitive belief in God which can be traced in the history of Man from the very pre-historic times is the product of an advancing mental evolution in as much as this belief is absent in the animal kingdom. Imagination has clothed this idea in various forms. No doubt there is an immense difference between the conception of God in the mind of an ignorant savage and in the mind of the cultivated intellect of the present century; but still the idea is there—the idea of a perfect immortal omnipotent Being. This mysterious idea interpenetrates the mental history of every nation ancient or modern and it is so deep-rooted that the scepticism of the modern age has not been able to shake its foundation. Seeing that this idea is wholly absent in the animal kingdom and detecting its appearance only in the mind of man, we may conclude that the higher a being is in the scale of evolution

the more is he saturated with this transcendental idea.

It is very curious to find that man always *creates* God after his own model. This anthropomorphic tendency may be detected in the religious history of every nation. The rude savages think that true greatness consists in power only and as they are more struck by the manifestation of evil than that of good, their God is of the type of an omnipotent tyrant. As the civilised man is more struck by the manifestation of good, the God of the enlightened theist is a loving God omnipotent in good. But in both the above conceptions an element is common and that element is the anthropomorphic tendency. The God of the Negro or of the *Santál* is the personification of evil, while the God of the Christian missionary or the Brahmo theist is the personification of good. But both of these conceptions are material and both are vitiated by anthropomorphism.

The conception of God more approaches the truth, the more it becomes devoid of the attributes of matter. It is not enough that all

the base attributes of matter be taken away from God, but even the higher and nobler qualities which are considered good from our standpoint should be absent in Him. In short, no material quality should mar his excellence. God should be regarded as the disembodied intelligence or more properly disembodied consciousness. Not only that consciousness should have no connection with the gross physical brain of man,—but also no connection whatever with any material organism however fine. For instance, an intelligence encased in a frame million times lighter than the invisible hydrogen gas can not be regarded as the disembodied intelligence in the strict sense of the term. Beings having such light bodies are known as *Devas*, *Bidehamuktas* &c. in our Shastras; but God is only the disembodied consciousness in the strict sense of the term. In the Vedānta, such intelligence or consciousness is denoted by the term, *Brahm*. It is of a perfectly immaterial nature and is therefore, unborn, infinite, and eternal. Hence it is called *Chidākāś* (*Chit*, consciousness and *ākāś*, space).

Just as in dream our mind transforms itself into a little world, so the disembodied consciousness (*Chidākāś*) appears as the infinite universe. The universe is the incarnation of *Brahm*. Every human being is one of its innumerable manifestations; every atom is the *Māyāvīc* body which conceals it its bosom the infinite spirit. The spiritual substance casts a reflection, a shadow as it were, and that dream-like shadow is the *Jiva*. Encased in matter, the *Jiva* identifies itself with its physical vehicle, the body. Hence the procession of births and deaths. Material cravings tie it down to the senses and make it pass from birth to birth, but cut asunder the tie of desire and the connection

of the spirit with matter ceases; the *Jiva* becomes *Brahm*.

He who among mortals is able to break asunder the chain of desire and mingles his consciousness with the infinite spirit is called "Mystic." He is so called because he realises his *ātma* by an intuitive process which is above reason; hence, to the ordinary mind, his ways seem mysterious. The Mystic occupies the borderland between matter and spirit. He moves among us like a being from the higher world. An attempt will be made here to note the characteristics of the true Mystic as distinguished from the hypocrite or the self-deceived fool who goes by that name. What is, then, the essence of true mysticism. There are some men who turn away from active life and fall back upon contemplation; there are others like Janaka, Bishma, Drona &c. who live in the world and manage their household affairs. Others like Jesus, Buddha, and Mahomet have come forward as world-reformers. There are others who like Chaitanya betray bodily fits, convulsions, and ecstasies. The above manifestations being so various and manifold, none of them can be called the essence of mysticism. In the above we do not find a common element which may be regarded as the characteristic of the Mystic. The above may be the external manifestations of mysticism, but not its internal essence. Among other external manifestations are the modes of figurative expression, extravagance of metaphor, and obscure expressions which the mystics often use. Wonder-working can not be regarded as the criterion of mysticism as we find that persons of positively evil disposition could perform what may be called miracles: The case of Hassan Khan Jinni is still fresh in the memory of many old men. Who can deny that Hassan Khan did not perform

far more wonderful miracles than those ascribed to Madame Blavatsky, though the former did not know even the alphabet of religion?

If any of the above phenomena is not the essence of mysticism, what then should be the characteristic of the true mystic? All true mystics assert that they have derived their knowledge direct, not by reason or experience, but from God himself. This knowledge is acquired, they further assert, by a purely intuitional process, far superior to reason itself. Referring to this process Fichte says, "This doctrine pre-supposes an entirely new inner sense-organ through which a new world is given that does not at all exist for the ordinary man. It is not exactly excogitating and creating a novelty, a something not already given, but bringing together and reducing to unity of the given *by means of a new and yet to be developed sense*. The new sense-organ mentioned above closely resembles the *Gnan-chakshu* of the Hindus. One Mystic, Jacob Böhme says, "I say before God that I do not myself know how it happens to me that, without having the impelling will, I do not even know what I should write. For when I write the spirit dictates it to me in great wonderful knowledge that I often do not know whether I am in my spirit in this world, and rejoice exceedingly, since then the constant and certain knowledge is given to me and the more I seek the more I find, and always more deeply, that I also often think my sinful person too small and unworthy to teach such secrets when the spirit spreads my banner and says, 'See thou shalt live for ever therein and be crowned, why art thou afraid?'" Said, another Mystic says, "Day and night have appeared for me like a flash of lightning; I embraced at once eternity before and after the world. To those in such a state

a hundred years and an hour are one and the same."

Direct cognizance of the Supreme Substance by a process of intuition which is far superior to reason, is therefore the chief characteristic of a true Mystic. "Conviction by means of proofs," says Hamann, "is a second-hand certainty, rests on comparison, and can never be perfectly sure and complete. Now if every acceptance of truth which does not spring from rational grounds is faith, conviction from grounds of reason must itself come from faith, and receive its force solely from it. (For sensation precedes reason). He who knows must in the last resort depend on sensation or a feeling of the mind. As there is a sensuous intuition through sense, so there is also a rational one through reason. Each in its province is the final and unconditionally valid."

The second characteristic of true mysticism lies in the spiritual striving of the Mystic to bring about the mystical death of the mind and to remain absorbed in God. The Mystic says that in absorption the man is not conscious of his body nor of any other external thing. During absorption (*Samádhi*) time and space disappear along with the conditioned mind. It is not the annihilation of the higher self, but only of the lower. This state is similar to trance when the soul communes with God.

Genuine inspiration in the waking state from the great source of all knowledge is the next characteristic of the true Mystic. The true Mystic is the channel through whom the soul of the universe pours out its thoughts. The Mystic is an inspired prophet,—inspired by the Infinite Spirit. Through his lips we learn the secrets of the unseen universe. He stands in the borderland between Man and God. He may be called the 'God-man.' When he chooses to speak and to set him-

self as the teacher of the people he brings about a revolution in the moral world. He moves among us like the incarnation of the Spirit. Such was Christ, such was Buddha, and such was Chaitanya; not to speak of Krishna who moved among us not like man but like God. Edward Hartmann only speaks the bare truth when he says, "Mysticism has also performed priceless services to the human race. Without the mysticism of the Neopythagoreanism, the Johannean Christianity would never have arisen; without the mysticism of the middle ages, the spirit of Christianity would have been submerged in Catholic idolatry and scholastic formalism; without the mysticism of the persecuted heretical communities from the beginning of the eleventh century, which, in spite of all suppressions ever sprang up again with renewed energy under another names, the blessings of the reformation would never have dispelled the darker shades of the middle age and opened the portals of the era. Without mysticism in the mind of the German people, and among the heroes of modern German poetry and philosophy, we should have been so completely inundated by the shallow drifting sand of the French materialism in the last century, that we might not have got our heads free again for who knows how long. "As the finishing touch we may also add from the Hindu standpoint that without the mystical inspiration of Sankarācharya, Chaitanya, Tulsi Dass, Kabir, and

Nanāk, in modern times we too would have been completely inundated by the atheistical speculations of the mis-represented doctrines of modern Buddhism.

Here we should distinguish true mysticism from its false counterpart, with the sickly and rank outgrowths of the latter. For false mysticism has a peculiar tendency to develop itself into insanity and self-deception. Hysterical swoons and convulsions, extreme asceticism, self-deification, imaginary visions, bodily torturing, and hallucination are not the *essence*, but the *excrescences* of mysticism. The total of these morbid out-growths of mysticism prevents people to penetrate into the *core* of mysticism in its purer and higher form. And the pertinent remark of a living German thinker will not be out of place here: "It is as difficult to distinguish a genuine inspiration of the unconscious in the waking state in a mystical mood from mere freaks of fancy, as a clairvoyant dream from an ordinary one; in the latter case only the result, so in the former only the purity and inner worth of the result can decide this question. But as true inspirations are always rare conditions, it is easy to see that among all, who ardently long for such mystical suggestions, very many self-deceptions must occur for one true inspiration; it is therefore not astonishing how much nonsense mysticism has brought to light, and that it must in consequence be extremely repugnant to every rational mind."

THE LIFE OF SRI SANKARACHARYA.

WE now come to the fifth chapter of the great book of Sáyana in which many events of note are described—the first and foremost of them being the acception of *Sannyás* by Sankara.

The many superhuman and miraculous acts of Sankara, recorded by Sáyana, have elicited the following remark for his book from Mr. Wilson. He thinks that the book is "much too poetical and legendary." I quote with pleasure another authority who views the question from a different light and answers Mr. Wilson's remark with characteristic pertinence. It is as follows:—

"We admit that the style is highly poetical, but we deny that the work is legendary. Mr. Wilson is not justified in characterizing it as such on account of its description of some of the wonderful phenomena shown by Sankara. Probably the learned orientalist would not be inclined to consider the Biblical account of Christ in the same light. It is not the peculiar privilege of Christianity to have a miracle-worker for its first propagator."

At the age of seven Sankara returned home from his Guru's house, and spent his time in worshipping the fires (Sun-god and Fire-god) and serving his mother. One day, she went out to bathe in the neighbouring stream and while performing her usual prayers after bathing, she had a sun-stroke. Seeing her delay, Sankara anxiously went in search of her and found her lying unconsciously on the edge. Sankara brought her home and the day after, by force of prayers and devotion brought the river to his door, making it alter its previous course and take a round to save the future trouble of his mother. The next morning the

people of the locality were at their wit's end to see a new river flowing by the side of Sankara's house. The matter soon reached the ears of the King Rajsekhara as did already the news of the super-human genius of Sankara and he came, carrying presents fit for a prince, to see Sankara at his house. Sankara returned all the presents (among which, there were several elephants, precious stones &c) excepting three books written by the King himself which he kept for some days for perusal and returned afterwards. He advised the King to see that *Varnasram-dharma* was strictly obeyed in his kingdom. While Sankara was thus engaged in receiving honors from crowned heads and imparting instructions to a circle of enquirers and disciples who clustered around him to hear the strange and infallible conclusions of his peerless reason and striking insight into the darkest passages of the Shastras, the great *Munis*, Upamanyu, Dadhichi, and Augusta followed by others came to visit the Siva in "fleshy tabernacles." The accomplished and well-mannered Sankara gave them a fitting reception and when they were seated at their ease, his mother struck with wonder at the arrival of these Mahápurushas, whose names she had only heard in the Pouranic accounts and the dust of whose feet she had never heard ever to hallow even the greatest of fortunate *Grihastas*, approached them in dumb reverence and bowed her head down to their feet. The presence and sight of Upamanyu, the unfortunate wretch who while a child, drank whitened water for want of milk, but who rose by determined and unflinching devotion to the *status* of Narayana and possessed

the *Khira-Samudra* coveted even by the greatest Devas, of Dadhichi the *Rishi* who taught *âtma-gnân* to the *Aswini-Kumars* and suffered death in order that from his bones (which grew unspeakably hard by virtue of Narayana-kabacha which he possessed) might be manufactured the weapon known as the *Bajrâ* of Indra for killing the great *Brittasura*, and of Augusta—the powerful sage (one instance of whose tremendous power will enable the reader to make a fair idea of his *Siddhis*) who drank off the ocean in a single draught, was a matter of rejoicing and congratulation even to the greatest of Devas. What effect their joint assembly at her house had upon the mind of Sankara's mother could be easily imagined than described. In the fulness of her delight Sankara's mother worshipped them and said, "In the first place, your coming to my house is certainly a matter I am not vain enough to regard as within my fortune—the effect of any good act or acts of mine; secondly, your kind *voluntary* coming, and thirdly your exceeding pity on my little boy encourages me to ask of you, of the noble doings of my child in a previous birth—if I am fit to hear of them, for which alone, I am sure these events are happening."

To her, the great sage Augusta replied that she was the most fortunate of mothers and had for her son no other than the great Siva—and repeated to her Mahadeva's blessing to her husband. The great Lord Siva asked her husband whether he would have many sons, who would be fools and would live up to a hundred years or an all-knowing son of a limited length of life and he preferred the latter. So Mahadeva, as the only all-knowing Being, had incarnated as her son. Sankara's mother hearing of the 'limited' life of her son, asked about its duration with motherly feeling

and when Augusta said that his life was only for sixteen years and that for the fulfilment of a secret purpose he would have another sixteen years added to it, and departed with all other *Rishis*, Sankara's mother fell down on the earth insensible with sorrow.

This was the turning-point of Sankara's life. The *Rishis'* visit had the effect of strengthening his determination for accepting the 4th *âsram* or *Sannyas* and from that moment he began to urge his mother to accept it and delivered a little speech in his persuasive way on the subject of the misery of the world, the *vanity* of its joys, and the *reality* of its woes. This, as can be easily imagined, made the matter worse, and Sankara had to give up that mode of procedure and wait for a fairer opportunity that soon presented itself.

He went to bathe in the river one morning, and a big alligator, that was lying in wait for prey, caught Sankara by both legs. He began to weep aloud calling his mother and stating his imminent danger. After recounting all that might happen to his mother if he died that way, who stood weeping on the shore surrounded by a crowd, he unburdened himself of the desire of his heart, stating that if his mother would only allow him to accept *Sannyas*, the alligator would certainly let him go. The mother having to decide between the death and *Sannyas* of her son preferred the latter course and gave him immediate permission. And as soon as Sankara mentally accepted the *Sannyas dharma*, the alligator disgorged Sankara's legs and let him go up again.

Thus, Sáyana remarks here, the only refuge from the open-mouthed wicked alligator of *Samsar* ready to swallow one up is the *Sannyâs dharma*, which alone leads one to *moksha*.

Sankara's mother, though allowing him freedom from all other duties, extorted this one promise from him—that he would come in the time of her death and perform her funeral with his own hand. This Sankara agreed to, though directly against the rules of Sannyas, and in his turn made his mother promise that she would never think of Sankara as having cruelly left her—a helpless widow, in want and misery, which, had he remained with her, would not have tormented her in old age.

Free at last from the bond of his mother's affection Sankara left his paternal house. As he was passing by the river which he made to flow there, a voice from the sky told him to remove the *Bighra* (idol) of Sree Krishna, that was in a temple by the river-side, as the river was encroaching upon it, influenced by the will of Sankara to flow in that direction. Sankara accordingly placed the *Bighra* in a safe site, and worshipping and taking leave of it went towards the *asrama* of Govindanath; for Augusta informed him of everything. On the bank of Narmada (Nerbudda), in a shady grove on the branches of whose trees were hanging the unmistakable robes of the Sannyâsis he saw with astonishment the *Guha* of Govindanath, which had for its passage an opening about the size of the thumb. Sankara walked round the *Guha* three times reverentially, and began to sing a hymn of praise in honor of Govindanath, in which he identified Govindanath with the great Patanjali, the incarnation of the thousand-faced Ananta Nâg. He also stated—in contradiction to Mr. Sinnett's statement—that "He (Gowdapatha) was the Guru or spiritual teacher of the first Sankaracharya * * *,"—but which is fortunately corrected in a subsequent paper (by my oftquoted authority) who says, "we may here

point out to our readers in p. 148 of Mr. Sinnett's book on Esoteric Buddhism as regards the latter personage (Gowdapatha). He is there represented as Sankara's Guru; Mr. Sinnett was informed, we believe, that he was Sankara's Parama Guru, and not having properly understood the meaning of this expression, Mr. Sinnett wrote that he was Sankara's Guru,"—that he (Govindanath) was the *Sishya* of Maharshi Gowdapatha who again was the dearest *Sishya* of Shukadeva, the son of Vyas, and that he was possessed of the *Paramarthatatvum*. He (Sankara) knew this very well and had therefore come in a humble spirit to learn Bramha-Bidyâ of him. Fortunately Govindanath was not then engaged in *Samadhi*, and asked who he was. Sankara gave the best possible reply to this query—ingeniously criticizing and pointing out the mistakes of *all other* philosophies, excepting the doctrines of Advaita Vedanta the conclusion of which he held out in his answer as the only truth and according to which he said that he was consciousness pure and simple, devoid of though appearing as the cause of duality. Thus hearing the words of Sankara pregnant with rich wisdom falling like drops of nectar, clearing all doubts and apprehensions and flooding the heart with pure and undying bliss, Govindanath was delighted and said "Oh Sankara, I have perceived that you are Sankara (another name of the God Mahadeva, of the Hindu triad) himself, and pointed out his feet at the mouth of the *Guha* for worship by Sankara, for it is the *rule* before initiation to worship the feet of the Guru. Govindanath explained to him the four well-known passages "*Pragnânam Bramh*," "*Aham Bramhâsmi*," "*Tatwamasi*" and "*Ahamâtma Bramh*," which stand so to speak as the head of the four Vedas. Sankara stayed there

for Sádhan and passed his time in meditating and realizing in his consciousness, the instruction imparted by his Guru. Sometimes after an event happened and Govindanath dismissed Sankara to set about the business for which he was born. One day, the waters of the Narmada having swollen, and troubled by a fierce tempest began to wash away the huts and trees that stood on its bank. The people living there was exceedingly frightened and cried for their lives. Sankara seeing Govindanath immersed in Samadhi began to think of the means of their deliverance himself, and hastily placed a jar of earth in the front of the current and absorbed all the water in it even as the great Augusta compressed the ocean in the palm of his hand. On rising from his *Samádhi*, Govindanath heard of this affair and was exceedingly pleased to know that Sankara had obtained his *Yoga Siddhi*. A few days after he called Sankara and after a short lecture, on *Yati dharma* said—"Oh my son! in the olden times a grand *Yagna* was performed in the Himálayas in which all the Devas headed by

Indra were present. Atrimuni was the *Ritwic* of the *Yagna* and the son of Parásara, the great Vedavyasa, explained the Vedanta-Shastra which stands as the head of the Vedas. I requested Vedavyas on that occasion to compose a *Bhásya* of his Bramhasutras, which none would be able to misconstrue; but he replied to me, that the matter had long ago been settled in a *sabha* (assembly) of the Devas held at the place of Siva, where it was arranged that a person who would be able to compress in a small jar the whole water of a river, would be an all-knowing person like him (Vyasa) and initiated by me would compose such a *Bhasya*. Best of sages! you are that noble person. Now depart with my blessing to the city of Mahadeva (Benares). He will favour you as soon as you reach it and compose there your faultless *Bhasya*, which will save the world." Hearing this order of his Guru, Sankara touched his (Govindanath's) feet with a heavy heart and directed his steps towards Kashi-dham.

(To be continued.)

A. H. B.

ANNIE BESANT.

MEANWHILE reaction had set in among the Anglicised Hindoos. They had through many days found out the hollowness of English education and civilization and with the aid of their cooled blood and a healthy thirst for real knowledge, discovered the superiority of Hindoo over English philosophy. This happy change was more or less visible in almost all our "educated" men, young and old, and many of them began to observe the injunctions of the *Shastras* in

regard to daily religious duties, while the majority had already commenced looking into the *Shastras* for the hidden light. The orthodox men hailed this new tendency in the young men with delight, and helped them in every way they could.

Now appeared Col. Olcott and Madame Blavatsky on the scene and hastened the reaction. They boldly and most eloquently told the Hindoos that their religion was the best in the world, nay it is the Parent

Religion in the universe, and that Hindoo manners and customs were the most correct and scientific. They as boldly declared the hollowness of English philosophy and institutions and called western science not only defective but grossly materialistic. They strongly exhorted the "black sheep" of the Hindoo community not to turn material brutes but to look into their own scriptures and be divine even as their own forefathers were.

And Anglicised Bengal awoke at the sound of this strange trumpet blown by European mouths. It was not the Pundits, neither the "old fools," "nor the Orthodox absolutes" who spoke thus to them but a highly honored man and a woman belonging to the same race who have given them the Bottle, the Bible, and Beef—the three fatal B.'S. Anglicised Bengal now lost no time in joining the Theosophical Society. The influence of the movement spread far and wide, and branches of the society were established in almost every district in India. But the regret was that the attention of its adherents was fixed more upon what were called occult powers which Theosophy talked of or rather the powers attained by the practice of *Yoga*. And Hindoo Theosophists kept long hair, long nails, long beards, and became yogees in spite of their Mlechha habits and without a day's Brahmacharya and even without a proper Guru. Notwithstanding all these defects, the influence of the Theosophical Society upon the minds of the Anglicised Baboos was salutary to a great extent. But another great defect of the society was the fact that its founders were Buddhists in their creeds, and as the hankering for occult powers in its Fellows subsided and gave turn to a spiritual craving, Hindoos could not but imbibe Buddhism. Many found it out soon and gave up their connection with the society for they had learnt

to value the teachings of their own Shastras more than all the theosophical publications put together. But others were content with the lessons they received even believing that they were being initiated into the mysteries of the purest Hinduism. They were taught to disregard caste and caste rules and that Madame Blavatsky's book the *Secret Doctrine* was a more valuable work than even the Vedas for it was said it contained occult truths and lessons which the Vedas do not contain. But this was not all. Soon after the Theosophical Society developed yet another strange feature. Mr. Bertram Keightly began to preach that Theosophy was no religion but Brahma *Vidya* itself or what he called wisdom-religion and that of this wisdom-religion the *Secret Doctrine* was the truest exponent. This audacity almost partook of impertinence. *Brahma Vidya*, however, is not so cheap. It falls to the lot of perhaps one to grasp among thousands and thousands who have properly and persistently sought it though the ages. It is the most hidden of all the most hidden of all knowledge and but the fewest have been its custodians since the beginning of creation. It and the occult powers are ever strangers though its possessors have often unconsciously betrayed the highest of occult powers. This is the mystery of the ever mysterious Brahma and Maya—the Pralaya and the creation. In the Absolute is the Relative and yet the Absolute knows not the relative—an inscrutable mystery, who will unravel it? Ask the masters and even they are dumb. And this Brahma Vidya Mr. Bertram Keightly thought he had not only fully grasped and mastered, but could also teach anybody who cared for it! *O tempora! O mores!*

This is Buddhistic spirit. The reason why Hindus have discarded Buddhism as no religion is that the endeavour to open Brahma Vidya to

all comers, to make it the creed of all men and women means an utter misconception of Brahma Vidya. It is a mistake which betrays a fatal ignorance of the constitution of the universe. And yet this religion was preached by Lord Buddha whom the Hindoos still know and worship as one of the ten Avatars of Vishnu. But strange as it may seem to others, the Hindus, though they know Buddha to be Lord Vishnu, fling away his teachings as so much rubbish, a mystery which no western brain is able to understand. Suffice it to say that Lord Vishnu came down as Buddha to make the tyrant Asuras give up faith in the *Vedas*, by practising the *Karma Kanda* of which they attained occult powers and misused them to such an extent that even mother earth groaned under their oppression and the gods were made uneasy in their celestial abodes. The Theosophical Society has lately revived this spirit of Buddhism in India. The theosophists are trying to inculcate false creed in the name of Brahma Vidya to one and all who may care for it whether they deserve to receive the same or not, and have made the Hindus view the latent attitude of the Theosophical Society with just alarm.

I have now sketched the different conditions of the Hindu mind from the first spread of English influence upon it to the influence cast upon it by the latest teachings of the Theosophical Society. I have endeavoured to do so in order to place it before Mrs. Annie Besant from a genuine Hindu stand-point. I have done so because Mrs. Besant has awakened in me a great hope. The fact of her having declared herself a Hindu and the drift of her many lectures in India which supports the sincerity of her professions have inspired the hope in me that the Theosophical Society is destined once more to do good to the Hindus

even after the harm which it has done them of late. Mrs. Annie Besant's chief virtue seems to be her sincerity and natural power of concentration. Many will doubt her sincerity of convictions from the fact of her saying something on a particular subject to-day and again uttering opinions quite the reverse of it on the same subject just a little while after. But I am disposed to think and think rightly that all that in her is owing to this simple reason that her earnest sincerity and concentration in her new field of enquiry are making very rapid changes in her opinions and convictions every day. Annie Besant as she is now is not the product of her study of Hindu scriptures and philosophy, but the result of her concentration upon and sincere admiration of the spirit of Hindu philosophy and science. This is the mystery of her wonderful grasp of Hindu principles and the rare explanations of Hindu religious problems which occur in her recent lectures. Hinduism is the product of the most perfect science and her sincerely earnest concentration upon this most perfect science has been rewarded by flashes of the purest spiritual light—in satisfaction of her life-long craving. And if she is given more time to think and concentrate and if she does not fritter away her energy by too much lecturing, she has, I venture to hope, every chance of getting even brighter prizes in the domain of Hindu spirituality.

Mrs. Annie Besant's lectures have reassured Hindu Society and have induced it to look upon the Theosophical movement in yet a newer light—the light of a bright hope. The castes and the 33 crores of Hindu Gods and goddesses are the great strength of Hinduism. They constitute its superiority over all other religions which are nothing but its corruptions. The castes and

gods contribute to its scientific perfection. The castes and the gods give evidence of its pulse beating in unison with the throb of the scientific working of the whole universe and the laws which govern every atom of that universe. The plan of the universe was conceived of diversity. The Lord was One and Absolute and desired to be Many and Diverse, and just at the thought the Lord transformed himself into this universe of many and the Diverse. It were sheer madness to think that the one and absolute creed would suit the many and the diverse. The thirty-three crores of gods are the thirty-three crores of many and diverse ways for myriads of many and diverse minds to pass through in order to reach the high road which leads to the One and the Absolute.

Thus though the goal is one and the same, the paths which lead to it are three hundred and thirty millions which, however, cross one another often and often and every pilgrim treading these paths to reach the Shrine of the Absolute must have a veteran guide to show the way through the numberless distracting crossings. This guide is the Guru without whose help nobody can proceed an inch in the spiritual domain. The worship of 'idols' is the most scientific form of worship of the Lord of the universe. It is concentration of mind which can alone widen and clear the vision of our mental eye, which can alone purify and sharpen our intellect to grasp the Infinite. But concentration must be practised with a finite object in the beginning, for the range of our mental vision is finite. When by long practice the concentration upon this finite object is complete, that is to say, when our mind sees nothing else but this object, this finite point of concentration becomes Infinite. Finite means anything limited, and anything limited means it is limited or bounded by something

else. But when nothing else but this limited object fills up the whole range of our view, the limited becomes the limitless. This is the easiest and most scientific if not the only way to grasp the Infinite. But this is not the only reason of idol worship. On the selection of an object upon which to begin the practice of concentration, one must keep in view the fact that attractiveness of its object is a great help to concentration. The idol of, say, Vishnu or Krishna awakens in the devotee the purest and the loveliest associations, as the form of Vishnu or Krishna, as described in the *Shastras*, is the most exquisite form imaginable. The form of Vishnu or Krishna, therefore, is the best object to practise concentration upon for the devotee of Vishnu or Krishna. But there is yet a third reason for choosing a consecrated idol for the purpose of worship or concentration. Speaking at Bankipore Mrs. Annie Besant gave by far the best explanations of mantrams and idol worship—the two recognized modes of practising concentration. "Addressing the audience, she said, that some of them who have been Westernized, are ashamed of the practices of their ancestors. *Mantra* she affirmed, is a sequence of sound, put together by a spiritual man, given by a *Guru* to the members of a Hindu family and conveyed from generation to generation. It should be always repeated; if not, it is incumbent that a portion of the day should be set apart for its recitation. Now, what is the result of the investigations of modern science. Every sound, it says, has a peculiar form of its own. Every sound uttered builds up forms. In connection with this she mentioned some interesting experiments such as if a note be turned to unison with the sound emitted by a body, the body may be shivered to pieces by sounding the note. The lecturer

then continued that during the *sradh* ceremony of a dead ancestor, it is necessary to offer *pindas* accompanied by *mantras*. She asked the audience, "Are they sure that the *mantras* may not have any power to shiver the bonds of the dead ones that are kept imprisoned after their death in the astral body? Other religions may not know it, but Hindus ought to be ashamed to throw it aside, owing to their ignorance, more shame to them. Idol, the lecturer said, was not a proper subject to be dealt with in this lecture, and she proposed to take up this subject when another suitable opportunity will occur. She made, however, some passing remarks on idols and talismans. She said she was dealing with them not as inanimate objects, but centres of magnetic force. Modern science is proving that magnetic force can be transferred to and centralised in an animate or senseless object. The force thus centralised can also be

transferred. Magnetic force generated by a holy man and stored up in an image, can still thus be found in idols consecrated by them. That talisman is beneficial has been proved in another way by Western science. It is now a fact of daily occurrence that objects are magnetised and sent to a far distant place to cure the diseases of patients. The lecturer appealed to the audience not to neglect idol-worship, for yet there was a possibility of the revival of their religion. She had been to many temples and with sorrow observed that there were no real worshippers and the holy powers in idols and shrines were all but gone. There was yet a lingering of magnetic force in them, and if the Hindus yet cultivate the religion of their forefathers then shall the old life come from her temples, and that is the mission which has brought the lecturer to them."

ZERO.

THE HISTORY OF T. S.

(From the *Buddhist Ray*.)

AT a farm in New England, two brothers are found to be mediums for occult phenomena. Their fame is noised abroad, and a newspaper in New York sends a correspondent to investigate and report. There he meets a Russian lady, a spiritualist and medium, who attracts his attention because of the strange phenomena that occur in her presence. She is a jovial, brilliant bohemian, and is as deeply interested in occultic matter as himself; and the two become fast friends.

By and bye they form a theosophic society for the study of oriental and occidental occultism; and compile

a maccheroni on occult matters, and mistitle it "Isis Unveiled;" since that goddess is not unveiled in it.

The death of a tramp-baron, who makes them the legatees of his cadaver and an empty trunk, and the cremation of the former with "pagan" rites, delights the editors, advertises Olcott and Blavatsky, and makes the churchlings hysteric for a month.

After a time our friends leave for India. There they learn the doctrines of Karma and Re-incarnation, and accept them. Olcott becomes a bud 'hist, and Blavatsky publishes the *Theosophist*. The orientals are

attracted by its stories of Adepts; Rishis, Arhats, of Mahatmas. As usual, in the presence of the lady, phenomena occur; and it is said, when conditions are unfavorable and friends too importunate, even miracles.

The Christian missionaries (pious souls!) breathe biblical curses upon the two strangers for their support of paganism; and the Society for Psychical Research investigates and reports (not however upon a quick-anatomy of the lady herself, which would have been valuable, but upon hearsay) that there is nothing save coggery. A German-American Doctor, two French vagabonds, and a hindu "chela," cogg a good deal; and our lady gets the credit for it. Madame Blavatsky leaves India in a skurry, and flees to Europe, where she forms a branch society and publishes *Lucifer*, which proves a great favorite among the clergy. And with the aid of several persons she compiles another maccaroni, and mistitles it the "Secret Doctrine;" though she knows very well that no secret doctrine is ever made public to the omnium gatherum of the occident or of the orient. In "Isis Unveiled," published before she became Asia-tized, she teaches that man incarnates but once; in the "Secret Doctrine," published afterward, she teaches that man incarnates thousands of times. In the former she is a spiritualist; in the latter, a budhist. She seems to fancy that budhist is not synonymous with buddhist; though Hardy, the missionary, nearly fifty years ago, never used buddhist, but always budhist in his translations of the pali. The orientalists smile; but with her cavalier verbal fluency she retorts that they are Dry-as-dust, and know nothing about vital matters; and her disciples, the English, Irish, and American pundits, whole-souled boswellians, swear that she is in the

right. THE BHUDDHIST RAY says jokingly: Don't call Madame Blavatsky, a Buddhist, but a Baddhist;" and she quotes it approvingly in her *Lucifer*.

The T. S. grows; but many undesirable characters (fools, back-friends, and damnable both-side rogues) creep in; and, partly to get rid of them, and, partly to strengthen herself, she forms an "esoteric" section. But some impostors in Boston style themselves "esoterics," and the term stinks in her nostrils; she substitutes "eastern:" the "eastern" section, though it is distinctly a western affair.

She has very large prominent blue eyes, beautiful as the welkin; which signify physiognomically, shortsightedness; and this defect is intensified by a short, chubby, nose; two defects which taken together signify, want of the knowledge of human nature. She is very "Intuitive;" nearly all women are said to be so; and the value of that faculty in them, unsupported by Human nature, may be seen in the records of our american divorce courts.

The very rogues our lady seeks to get rid of, are admitted by herself into her "eastern" section. It roils her exceedingly, and she weeps and swears by turns. Her chauvinistic admirers, whose physiognomic knowledge equals that of asinegos, wonder why the Masters do not warn her against the rogues; as if they could add what is technically known as Human Nature to her physiognomy. And when they speak of it in her presence, our ready-witted lady replies:

"If thou findest a hungry serpent creeping into thy house seeking food, and out of fear thou turnest it out to suffer and starve, thou turnest away from the Path of Compassion. Thus acteth the faint-hearted and the selfish."

Truly feminine wisdom! When a woman, contrary to ripe advice,

marries a fool or a scoundrel, discovers her blunder, complains of it, and is told that she was forewarned, that is the kind of rejoinder she makes.

The western pundits of the "eastern section," say the rejoinder is tibetan wisdom. But the tibetans do not feed the little asp until it becomes a huge boa that crushes them in its coils; nor the tiny imp, until he becomes a brobdingnagian demon that swallows them. Under the influence of this kind of feminine wisdom we have, with the direst effect, fed asps and imps with the cream of love. Now, since it would be unbuddhistic to starve them, we purpose hereafter to feed them with the skim-milk of love; which will keep them within proper stature and manageable. Some one has truly said: "The insolence of the aggressor is usually proportioned to the tameness of the sufferer." This is tibetan wisdom.

The Sages in the Himalayas, Tibet, do not take serpents into their caves; nay, they do not take even the Grand Chelas of the "eastern" section in to them! They do not believe in the clinkum-clankum of "universal" brotherhood. Their wit is not a mere after-wit, but a clear fore-wit; and that is the reason we revere them.

Our Grand Chelas in the Himalayas, N. Y., give out to the beliefful that Blavatsky is a nearly omniscient clearseer who knows the content of a letter long before it reaches her table; but they omit to add that she does not know the man who wrote it, even after she has read it. Hence the admission by *herself* of fools, carpet-friends, and rascalions into her very adytum. A truly feminine proceeding! The rogues give their word to keep her smock-secrets; but being rogues already in their mother's womb, they do not keep them; and her enemies get them all. The brethern of the

Society of Jesus, who are great lovers of white magic and smock-secrets are readily initiated; and they enjoy hugely the "eastern" instructions and secrets they privately receive; but show themselves, as usual, undisciplined, unintuitive minds in this, that they do not return the compliment by giving some of their western secrets into the custody of the "eastern" section. Passingly, it is pleasant to have one of these brethern in the house as your wife's confessor!

It is reported that our lady is goodhearted, humane, severely industrious; which we do *not* question; but these graces make no one a longsighted, pansophical Mahatma. It is safe to say, that had it not been for her American colleague at Adyar, the Society would long ago have become extinct. We are aware, that the Grand Chelas and their camarilla will poohpoo this; but as they have an ax to grind, we can account for it without the aid of the stars.

After many ups and downs, much labor and suffering, our Arabian Bird dies, and her earthly tabernacle is cinched. Now the teaching of Swedenborg, that the *love of self* and the *love of the world*, are the fundamentals of hell, are verified. For the Grand Levites, who have hitherto made the caprices of woman's fancy their study, and have had no time to castrate the desires of the flesh, begin at once a struggle for supremacy. To compass their end it is necessary to make (1) a Pivot of the departed Apostoless, and (2) Fulcrum of themselves upon which the Pivot turns and moves the whole theosophic machine: "Isis Unveiled" was not compiled by Blavatsky and Olcott; the "Secret Doctrine" was not compiled by Blavatsky, Fawcett, M. Chatterjee, and Subha Rao: they are the outbreathings of the gods. We are the successors of "H. P. B.,"

the Gods breathe now exclusively through *us*; therefore, tremble and obey!

Monstrous "occult" stories, which tend to make weak minds weaker, are published in tracts and magazines by the wily "brahmans;" and sedulously circulated among the women and children of the Society; and the inveracity is instilled into their minds, that those who doubt Blavatsky are jesuits and depraved souls, on the downward, left-hand path. And here is a memorandum: an old lady comes to Santa Cruz and tells the faithful that "H. P. B." is now incarnated in—and as—; and that she will, in the near cataclysm, appear as a Grand Mahatma to 'save the 'good' of the 'eastern' section! Ye gods of Rome and of the New Jerusalem!

Here is an obstacle: our lady's colleague is still among mortals: and he knows her, and many a secret and the aspirant abbots, too. He refuses to cheat the orientals: to "precipitate" mahatmic letters; to dress out Babula as a tibetan Sage, to spook about after dark and frighten innocent Hindu women and children. And so it comes to pass that "theosophy" does not flourish in the Land of Theosophy; that our theosophic abbots hate Col. Olcott, and that we awake a fine morning to read his resignation in

the *Theosophist*. We suspect at once the abbots of art-magic: and we turn for information to our office-cat, who is an initiate of the IVth of the "eastern" section.

After some coaxing with cream and beef, this blackguard mews: "My masters sent a secret messenger to India to force the Colonel to resign, to make room for themselves; but when they discovered a good deal of opposition on the part of the exoteric theosophists, they sent this telegram to him; "The Master [in Tibet] want you to withdraw your resignation."

Axel Oxenstjerna, the illustrious Swedish statesman, wrote;

"SELF-INTEREST is like an accursed dust which the Demon casts into the eyes of a man, so that he knows neither justice, nor duty, nor honor, nor friendship."

This scurvy trick, and the publication of "mahatmic" letters arouse the President-Founder a little, and he hints publicly that these letters are the forgeries of the slyboots. (Theo. Nov. 1893. P. 110).

The T. S. has become a nest of tricksters and sacrilegious forgers: a christian sect; the compilations of a woman have become an infallible revelation; and the good woman herself has become a Pivotal Man, upon whom the world depends for salvation.



THE ARYA SOMAJ AND ITS WORK.

THE Arya Somaj is a grand movement of the present age. It has several branches in the Punjab, the N. W. Provinces and Oudh, the Central Provinces, Rajputana, Sindh, and Beluchistan &c. Its founder was the great Swami Doyanand Saraswati, whose life was full of enthusiasm, piety, devotion, and patriotism. He was a Brahmin by birth and native of Kattiawar and born in the year 1881 Samvat. He was a disciple of the renowned Sanskrit and Vedic Scholar Birájanand Swami of Muttra. He travelled all over the Punjab, the N. W. Provinces and the Rajputana territories, held religious convocations in different places, established Arja Somajes. His was a mission of conquest over sectarianism, bigotry, and idolatry of all gradations. The principles on which his Arya Somaj was based are as universal as possible and suitable more to remove the present sectarianism of the Hindu community than of any other nation. His object was to bind the numerous Hindu sects into one fraternity and their peculiar doctrines and tenets into one *ism*. The name *Hindu* be repudiated, as it was a nickname, properly meaning *black* or *kufer*, apparently given to the inhabitants of India by their Mahomedan Conquerors in the twelfth century A. D. He therefore rejected this wrong appellation and designated the children of Rishis and Munis as *Aryas*—the noble or magnanimous.

The ten principles, as stated below, will shed a flood of light on the breadth of his views and the sublimity of his opinions.

I. God is the original cause of all true knowledge and of the things known by it.

II. The Supreme Being is true, intelligent, holy, happy, unbeginning, almighty, just, merciful, unborn, infinite, unchangeable, eternal, incomparable, all-supporting, all-governing, all pervading, omniscient, undecaying, immortal, fearless, incorporeal, and the maker of the universe. He alone is to be worshipped.

III. The Vedas are the books of true knowledge. It is the duty of all Aryas to read, teach, hear and recite them.

IV. All ought to be ever ready to accept truth and reject untruth.

V. All actions ought to be done conformably to virtue, *i. e.*, after thorough consideration of right and wrong.

VI. The principal object of the Arya Somaj is to do good to the world, *i. e.*, to contribute to the physical, mental and social improvement of all.

VII. All ought to be treated with love, justice and due regards to their merits.

VIII. Ignorance should be dispelled and knowledge diffused.

IX. No one ought to be content with his own good alone; but every one should regard his prosperity as included in that of others.

X. All ought to be subject to laws beneficial to the society at large; but in personal matters they may act with freedom.

Any one desirous of being a member of the Somaj is required to subscribe to the above principles, maintain good character, and pay at least one per cent. of his income towards the Somaj Fund. All initiates are borne on the register as probationers, for eleven months. If they have well-behaved during

this period, their names are confirmed as *Sobhasads* or Members, and then they become entitled to votes in the management of the Somajic affairs. The members ought to be all temperate. Intoxication of all sorts are strictly prohibited. Purity of character attracts a member more to the estimation of his co-religionists. In case any one is found guilty of immorality his name is immediately removed from the register of the Somaj. Every Somaj is managed by an Executive Committee, elected annually, from among the qualified members. The office bearers are, viz., President, Vice President, Secretary, Assistant Secretary, Treasurer, Acharja, Librarian &c. They are eligible to re-election at a General Meeting. There are about two hundred Arya Somajes in the Punjab, Sindh, and Beluchistan. And we might count as many in the N. W. Provinces and other Presidencies, Bengal excepted. In fact, Bengal, the mother of innumerable Sanskrit *Tols* and *Chatrapatis* and *Bidya Bhushans* &c. has paid very little attention to the National, nay, the religious anthems echoed and re-echoed from one corner of the Punjab and the N. W. Provinces to the remotest part of the country, Rangoon not excluded.

The Pritinidhi Sobhas—All the Arya Somajes are under the control of the *Pritinidhi Sobha* or the representative assembly. There are at present three such Sobhas, one in Ajmere, looking after the interest of all the Somajes in Rajputana, the second in Lahore, guiding the Somajes in the Punjab, Sindh, and Beluchistan and the third in Lucknow supervising the work of the Somajes in the N. W. Provinces and Ondh. These representative assemblies are formed, and guided in accordance with the bye-laws framed by Swami Doyauand. They are all constitutional. The Somaj that wishes to

be affiliated to the central *Pritinidhi* should contribute at least one-tenth of her annual income to that body, and is entitled to elect one member for the first ten members and then one for every twenty and so on. The *Pritinidhi Sobhas* hold their meetings, at least, once a month, and record their proceedings in a minute-book kept in the custody of the respective Secretary to the *Sobha*, whose office bearers are, as a rule, all honorary. These central Societies have control over the missionaries or Pundits either paid or honorary, who must submit their weekly reports in writing to the Secretary and receive instructions from him as to their movements in the presidency. Several *Sadhus* or *Swamis* have taken up the duty of *Prochar* as a pleasure, and they travel, unconscious of worldly cares and anxieties, wants and fatigue, from high hills to low planes, from sandy deserts to flowery meadows, calling at the gates of the palaces and the doors of the cottages of all those who care for their professed services. Some of these *Sadhus* are highly cultured in Sanskrit and proficient in Aryan Philosophies, *Smritis* and *Vedas*. The accounts and records maintained in each Arya Somaj, are subject to inspection by these travelling preachers, when ordained by the *Pritinidhi Sobha*.

Upadeshak Class.—An institution has lately been established in Lahore for training *Upadeshaks* or preachers. They are boarded free of all charges, and placed under the discipline and tuition of a competent Pundit. They are required to study diligently the *Shastrie* course fixed for the purpose and pass an examination set at the end of each year. Those who are awarded with certificates of proficiency and good conduct are eligible to appointments as *Acharyas* in any Somajes who may apply for their services, on salaries

varying from Rs. 15 to 30 per mensem. The elderly Pundits are entrusted with chairs in Arya Girl's Schools, as qualified female teachers are not always found in the present stagnant social condition of the Hindu female community. The travelling and other necessary expenses of the preachers are defrayed by the *Pritinidhi Sobhas*, to whom they are bound to render an account every month. These Pundits are often required to perform the domestic rituals, such as *Yathkarma*, *Namakaran*, *Jagyapabita*, marriage &c according to the *Sanskritbidhi* compiled by Swami Doyanand from *Govil*, *Aswalayana*, and other *Aryan Girgya* sutras of the Vedic period. These Sanskars are sixteen in number, almost identical with those in vogue in the Hindu Society. The only difference lies in the exclusion of Puranic superstitions. Vedic Homa must be performed when any such domestic ceremonies are held. No symbolic idols are required. Prayers are offered and devotions made to the One Infinite God. Females generally attend such ceremonies with their male relatives. Separate accommodations are reserved for both the sexes. The females are placed behind the *Parda*. Some of these ladies are qualified and join with melodious tunes in singing *bhajons* or hymns in the Maudir, sometimes with the assistance of harmoniums &c. The form of worship in the Arya Mandir is much like that of the Brahmo Somaj. The lectures and sermons are delivered invariably extempore, based on Upanishads, Vedas and *Durshanas* by able and qualified persons, in Sanskrit, Hindi, and Urdu languages. The English speakers in public, are few in number, and such speeches are occasionally delivered before the congregation composed of men, such as, Sindhis, Parsis, Europeans and especially on the occasion of Anniversary festivals,

when people gather together to the number of two to five thousands. Persons from long distances are invited and lodge respectably in the vicinity of the Somaj, for two or three days. On such public occasions appeals are made on behalf of the D. A. V. College and orphanages and thousands of Rupees are collected on the spot before the gathering is dispersed.

The D. A. V. College & School.—In commemoration of the disinterested services rendered to the country by Swami Doyanand, (who departed from this world in October 1883) his followers, whose numbers are, as per last Census Report, about 46 000, have established a College and a School with Boarding-houses attached, in Lahore, on a funded capital of over two lakhs of Rupees, chiefly subscribed by the members and sympathisers, most of whom belong to the middle class. Some princely donations have been received from a few native chiefs. Several Somajes have also contributed towards this fund. Much difference of opinion exists in the scheme of studies to be ultimately fixed for these Institutions. The one for the College Department, making a sufficient provision for the teaching of classical Sanskrit and the Vedic Literature, was for sometime under the consideration of the Managing Committee and has been partially adopted. The Report for the year 1891-92 says, 'This scheme, when fully enforced will, it is hoped, amply secure the main objects of the Institution. With the teaching of *Ashattadyai* with meanings being finished in the School, with the students having learnt something of the spirit of the religion and morality of Manu and Doyanand, with their having grasped the moral spirit of the two epic poems of India, the Mahabharata and Ramayana, and thus having acquired a decent knowledge of both Sans-

krit Grammar, Sanskrit Literature, and Vedic Theology, they will, on passing the Entrance Examination be in a fair position to enter upon the systems of Philosophy prescribed for them in this scheme. With the lowest as well as the sublimest thoughts of the Western world at their disposal, through the medium of the English, they will be in a better position to grasp the comparative worth of the Aryan Philosophy as compared with the system prevalent and enunciated in other parts of the world. This comparative study will prepare them to understand and digest the difficult, highly abstruse scientific truths of the Vedic literature. Then and then only will they enter upon a study of the latter."

The College and the School are both in a flourishing condition. The Director of Public Instruction says on *University Education*, Chapter III, page 41, para. 68 as follows:—

"In the Doyanand Anglo-Vedic College, the number of students rose, during the year, from 1841 to 1889, which is satisfactory. The expenditure rose by Rs. 730 to Rs. 3,736, and the fees by Rs. 620 to Rs. 2,109, and now exceeds one-half of the expenditure. Four scholarships were current during the year. In the Intermediate Examination, out of 48 candidates 39 passed, or over 81 per cent. The Boarding-house attached to the College has 39 students in residence (now the number is about 200). A large new College Building is in course of erection (since built) which will supply what is at present, a great want. This Institution is a most interesting, as well as a most welcome example of self-help and honourable private

enterprise on the part of the its public-spirited supporters."

Female College.—A College for training Arya Girls is about to be established in Jullunder City and a capital of 1,00,000 is being raised for the purpose. Several Girl's Schools have already been established under the patronage of Arya Somajes in the Moffusil.

Periodicals.—*The Arya Patrika*, is the only weekly organ conducted in English and published from the Arya Somaj, Lahore. Several Urdu journals are in existence propounding the doctrines and teachings of the Arya Somaj and they are published from Jullunder, Meerut, Dinapore, Ajmere, Lahore, Hyderabad, Sindh, Ferozepore, Ajmere &c.

Orphanages.—There are two Orphanages, one in Barielly and the other in Ferozepore, chiefly supported by subscription from the Arya Public. Orphan boys and girls of Hindu caste are maintained, clothed, and brought up there. The girls when grown up are married with respectable members of the Somajes according to their caste distinctions. Widow (virgin) marriages are encouraged and the conversion of such poor souls into Christianity or Mahomedanism is arrested as much as possible. Besides, there are Vegetarian and Total Abstinence Societies, Debating Clubs, Theological Institutions &c. under the management of Arya Somajes. It is difficult now to give a clear idea of the amount of good work done by these various associations for the intellectual and moral improvement of poor *Varatbarsa*. Thus far for the present.

R. B. CHATTERJEE,
President, Arya Somaj.

THE PLANETARY CHAIN.

THE Planetary Chain of Esoteric Buddhism is considered by many theosophists as a new revelation. This is because they have not taken the trouble to go through even some of the most popular books of the Hindu Shastras. In his preface Mr. Sinnett says, "The doctrine or system now disclosed, in its broad outlines has been so jealously guarded hitherto, that no mere literary researches, though they might have curry-comed all India, could have brought to light any morsel of the information thus revealed." Mr. Sinnett has his excuse, for the Hindu Shastra is a sealed book to him. I, on the other hand, believe that the doctrine of the planetary chain is one of the most popular doctrines of our religion. This statement I will prove in the following lines:

The cosmogony of our solar system is represented by seven concentric circles, the centre being the centre of our earth. Seven *lokas* (inhabited areas) are mentioned, viz., *Bhu*, *Bhubah*, *Swah*, *Mahah*, *Jannah*, *Tupah* and *Satyah*. It is mentioned that the 6 higher *lokas* are situated above our heads; and as the earth is a circle peopled with human beings on all its sides, the above *lokas* must be situated above the heads of all its inhabitants. Therefore these *lokas* cannot but be represented by concentric circles, the farthest ring being *Satya loka*. Now, if we turn to Skanda II. Ch. 5. of Bhāgabat we meet with the following passage: "*Bhurloka* extends from the sole of the feet of the *Birat Purusha* to his *Nāvi*, (the centre of the belly) &c., &c." Every one knows that by the term *Bhurloka*, the earth is signified. Again

this *Bhurloka* is divided into seven *lokas*, viz., *Atala*, *Bitala*, *Sutala*, *Tulātala*, *Mahātala*, *Rasātala*, and *Pātāla*. It should be noted that the word *tala* is common to all these seven divisions; this denotes that these seven are but the different divisions of the one and the same thing. It is clear from the above that *Bhurutala* (earth) is divided into seven concentric circles, extending from the centre of the earth to its uppermost rind. It is also mentioned that different classes of beings *Jakha*, *Rakhasa*, &c., people these different places. This is the *Seven-fold Earth Chain* known as the planetary chain of Esoteric Buddhism. It should be clearly remembered here that as the *Vedānta* does not recognize the existence of matter, these chains are the various states of consciousness of different kinds of beings; and that the Hindu theory agrees not with the *objective* view, which Mr. Sinnett takes with regard to these planets, but with the *subjective* view taken by the author of Secret Doctrine. The Secret Doctrine contains the following passage in Vol. I. page 166: "*Were psychic and spiritual teachings more fully understood it would be next to impossible to imagine such an incongruity (i.e., the objective view of the chain). In short as globes they are in coadunition but not in cosubstantiality with our earth, and thus pertain to quite another state of consciousness.*"

It should also be clearly borne in mind that the word *Sarga* in Bhāgabat does not in all place mean *heaven* but is used in the general sense of *creation*; otherwise how can *Bhuloka* be included in the category of seven *Sargas*? Moreover in the list of the seven *lokas*

enumerated in the *Shástras*, viz., *Bhu*, *Bhubah*, *Swah*, *Mahah*, *Janah*, *Tapah* and *Satyah*, *Swarloka* (heaven) occupies the third place.

Next comes the question of the passage of the human monad from one world to another and of the nature of these *earths*. It is known to every Hindu that the organs of sense of the beings inhabiting these *lokas* (*Jakha*, *Nága*, &c) are different from our own. For the above reason the matter surrounding them must necessarily be quite different from that which surrounds us. Even the matter of our earth will appear different from the stand-point of different organisms.

Mention is also made in the *Shástras* of the passage of the human monad from one *loka* (world) to another though it is not clearly mentioned that the whole of mankind shall have to pass into another globe at a certain stage of evolution. But it is clearly mentioned that the state of consciousness of a *Jiva* undergoes considerable change by the influence of his *Karma*, which may also place him in a different *loka* (world) altogether. A man, for example, may by *tapas* (certain religious observances accompanied by will-force) enter a higher *loka* (plane) after his physical death.

The most difficult thing for an *Advaiti* is to explain to a European Theosophist the central doctrine of the Vedánta that the world we in-

habit and all other Planetary Chains have no real objective existence whatever but that they are simply *states of consciousness*. The seven-fold Planetary Chain are simply the *states of consciousness* of the beings inhabiting that chain. From the objective point of view the sun, the moon, and the stars are outside us; but not so from the subjective standpoint, according to which one can in lude by *Yoga* the state of consciousness of the inhabitants of the Sun and so pass into the very heart of the sun *subjectively* while sitting upon the earth. If a *Yogi* sitting within his cave can induce in himself the state of consciousness of a *Deva*, he can see all the beauty of heaven from his cave, though the objective heaven may be thousands and thousands of miles away. I do not mean that this is the only process of passing from one *Loka* (world) into another. The true *Yogi* can pass in his *Suksma Sharira* from the earth to any other planet in a very short time, as we pass in our physical body from one place to another. But there are regions in the vast immensity of space in which even the etherial *Suksma Sharira* feels difficulty to enter. In those regions the *Yogis* try to pass subjectively simply by the process of meditation in the several psychic *Chakrums*.

BY A CHELA.

ASTABAKRA SANHITA.

CHAPTER XI.

(1)

HE who knows for certain that the appearance, disappearance, and the constant changes of matter are due to Nature and her laws, enjoys a profound peace of mind.

(2)

God is the cause of all manifestations and there is nothing beyond Him ; he who knows this for certain is never disturbed by the whispers of hope and attains true peace.

(3)

He who is aware that prosperity and adversity overtake us naturally even against our will, is never affected by the smiles of the one or the frowns of the other.

(4)

Happiness and misery, birth and death, are ruled by an inexorable destiny, he who knows this never loses the balance of his mind and is never affected by the fruit of his works.

(5)

Misery has only a mental existence, he who knows this becomes perfectly happy and does not hope for anything at all.

(6)

I am not the body nor is the body mine ; I am pure consciousness ; he who knows this for certain attains freedom from the changes of matter and never recollects his doings, whether good or bad.

(7)

I am everything from the very tuft of grass to Brahma Himself, he who knows this for certain, lives above the disturbing influence of thoughts, and presents an even attitude of mind towards gain and loss.

(8)

All these wonderful phenomena are nothing, he who knows this is without hope and full of non-dual bliss.

CHAPTER XII.

(1)

Having abandoned physical exertions, speech, and thought successively, I am in perfect rest.

(2)

I have no attraction for the attributes of Nature, viz. Sound, Touch, Sight, Taste and Smell, nor can I have any attraction for the shapeless, *atma* ; so my mind is resting vacant free from all disturbance.

(3)

Concentration (when it is over) causes the mind to waver ; having experienced this I have ceased to practise concentration but am resting in perfect peace even without it.

(4)

Unmindful of the distinction between the pleasant and the unpleasant and unmoved either by joy or by sorrow I am enjoying, Oh Brahman, perfect rest.

(5)

Oblivious of the distinction among various *āśramas* (Sannyās, Bānaprastha &c.) I am resting without flickering and enjoying perfect rest.

(6)

Knowing that the relinquishment of work does not benefit the man a jot who is not possessed of the knowledge of *ātma*, I am enjoying perfect rest.

(7)

The attempt to cognize the Unknowable is simply the review of our own thoughts; knowing this I have ceased to think of Brahman and am resting in perfect peace.

(8)

He who does the above or he whose nature is as indicated above, has attained the supreme state.

CHAPTER XIII.

"I am nothing and I have nothing"—the profound peace derived from the above kind of conviction far surpasses the peace of a hermit. Leaving, therefore, the act of 'giving' and 'receiving' I am leading a happy life.

(2)

Now there is the bodily pain, now the goading of hunger, and now again mental disturbance; renouncing all these I live in the supreme state.

(3)

Knowing for certain that *ātma* performs no work I live in peace performing those actions only which come to me in the natural course of events.

(4)

Those *Yogis* who have not realised the nature of their *ātma* think themselves active or inactive. I have realised the true nature of myself and being above all attraction I live in peace.

(5)

I have no interest whatever in resting, in walking, or in lying down. These things are performed by the law of nature. Knowing this I am living in peace.

(6)

No harm can result to me from inactivity, nor have I an eye to the fruit of action. Action or inaction is, therefore, the same to me. So being above joy or sorrow, I am resting in peace.

(7)

Not seeing anything permanent in joy or sorrow, I am living in peace forsaking good and evil alike.

ON THE CONNEXION BETWEEN INDIAN AND GREEK PHILOSOPHY.*

BEFORE I enter upon the discussion of the questions for which I have the honor of asking your kind attention, I think it necessary to sketch briefly the two philosophical doctrines of Ancient India which principally come into consideration for my purpose.

In the earliest philosophical works of India, in the oldest Upanishads, we meet with an idealistic monism which later acquires the name of Vedānta. It is true, those works abound in reflexions on theological, ritualistic, and other matters, but all these reflexions are utterly eclipsed by the doctrine of the Eternal-One, the *Atma* or *Brahman*. The word *Atman* originally meant "breathing," then "the vital principle," "the Self"; but soon it was used to signify the Intransient ONE which is without any attribute or quality—the All-Soul, the Soul of the World, the Thing-in-Itself or whatever you like to translate it. *Brahman* on the other hand, originally "the prayer," became a term for the power which is inherent in every prayer and holy action, and at last for the eternal, boundless power which is the basis of everything existing. Having attained this stage of development, the word *Brahman* became completely synonymous with *Atma*. The objective *Brahman* and the subjective *Atman* amalgamated into one, the highest metaphysical idea; and this amalgamation comprises the doctrine of the unity of the subject and the object. In numerous parables the Upanishads try to describe the

nature of *Brahman*, but all their reflexions culminate in one point: the inmost Self of the individual being is one with that all-pervading power (*tat tvam asi*, "thou art That").

This spiritual monism challenged the contradiction of Kapila, the founder of the Sāṃkhya philosophy, who, in a rationalistic way, saw only the diversity, but not the unity of the universe. The Sāṃkhya doctrine—the oldest real system of Indian philosophy—is entirely dualistic. Two things are admitted, both eternal and everlasting, but in their innermost character totally different; namely, matter and soul, or better a boundless plurality of individual souls. The existence of the creator and ruler of the universe is denied. The world develops according to certain laws out of primitive matter, which first produces those subtle substances of which the internal organs of all creatures are formed, and after that brings forth the gross matter. At the end of a period of the universe the products dissolve by retrogradation into primitive matter; and this continual cycle of evolution, existence, and dissolution has neither beginning nor end. The psychology of this interesting system is of special importance. All the functions which ordinarily we denote as psychic, i. e., perception, sensation, thinking, willing, etc., according to the Sāṃkhya doctrine, are merely mechanical processes of the internal organs, that is, of matter. These would remain unconscious, if it were

* An address delivered before the Philological Congress of the World's Fair Auxiliary at Chicago, July 12, 1893.

not for the soul which "illuminates" them, i. e., makes them conscious. No other object is accomplished by soul. Soul is perfectly indifferent and, therefore, also, not the vehicle of moral responsibility. This office is assumed by the subtle or internal body, which is chiefly formed of the inner organs and the senses, and which surrounds the soul. This internal body accompanies soul from one existence into another, and is, therefore, the real principle of metempsychosis. It is the object of the Sāṃkhya philosophy to teach people to know the absolute distinction between soul and matter in its most subtle modifications, as it appears in the inner organs. A man has attained the highest aim of human exertion, if this distinction is perfectly clear to him: discriminative knowledge delivers soul from the misery of the endless flow of existence and abolishes the necessity of being born again. The Sāṃkhya philosophy is already saturated with that pessimism which has put its stamp on Buddhism, the outcome of this system.

For the following reflexions it is necessary to bear in mind that the Vedānta of the Upanishads and the Sāṃkhya philosophy had both spread through Northern India before the middle of the sixth century before Christ.

The coincidences between Indian and Greek philosophy are so numerous that some of them were noticed immediately after the Indian systems became known to Europeans.

The most striking resemblance—*I am almost tempted to say sameness*—is that between the doctrine of the All-One in the Upanishads and the philosophy of the Eleatics. Xenophanes teaches that God and the Universe are one, eternal, and unchangeable; and Parmenides holds that reality is due alone to this universal being, neither created nor to be destroyed and omnipresent;

further, that everything which exists in multiplicity and is subject to mutability is not real; that thinking and being are identical. All these doctrines are congruent with the chief contents of the Upanishads and of the Vedānta system, founded upon the latter. It is true, the ideas about the illusive character of the empirical world and about the identity between existence and thought are not yet framed into doctrines in the older Upanishads; we only find them in works which doubtlessly are later than the time of Xenophanes and Parmenides. But ideas from which those doctrines must ultimately have developed, are met with in the oldest Upanishads; for it is there that we find particular stress laid upon the singleness and immutability to Brahman and upon the identity of thought (*vijñāna*) and Brahman. I therefore do not consider it an anachronism to trace the philosophy of the Eleatics to India.

But even earlier than this can analogies between the Greek and Indian Worlds of thought be traced. Thales, the father of the Grecian philosophy, imagines everything to have sprung from water. This certainly reminds us of a mythological idea which was very familiar to the Indians of the Vedic time; namely, the idea of the primeval water out of which the universe was evolved. Even in the oldest works of the Vedic literature there are numerous passages in which this primeval water is mentioned, either producing itself all things or being the matter out of which the Creator produces them.

Fundamental ideas of the Sāṃkhya philosophy, too, are found among the Greek physiologists. Anaximander assumes, as the foundation of all things, a primitive matter, eternal, unfathomable and indefinite, from which the definite substances arise and into which they return again.

If you now advert to the Sāmkhya doctrine, that the material world is produced by Prakṛti, the primitive matter, and when the time has come, sinks back into it, the analogy is evident. Let us proceed to another example. There is Heraclitus, the "dark Ephesian," whose doctrine, it is true, touches Iranian ideas in its main points. Nevertheless it offers several parallels with the views of the Sāmkhya philosophy. The *Cycle* of Heraclitus is a suitable expression for the incessant change of the empirical world, set down by the Sāmkhya, and his doctrine of the innumerable annihilations and formations of the Universe is one of the best known theories of the Sāmkhya system.*

But let us turn to the physiologists of later times. The first with whom we have to deal is Empedocles, whose theories of metempsychosis and evolution may well be compared with the corresponding ideas of the Sāmkhya philosophy. But most striking is the agreement between the following doctrine of his, "nothing can arise which has not existed before, and nothing existing can be annihilated," and that most characteristic one of the Sāmkhya system about the beginningless and endless reality of all products (*Sat karyavāda*), or—as we should put it—about the eternity and indestructibility of matter.

In a similar way, a connexion may be traced between the dualism of Anaxagoras and that of the Sāmkhya philosophy. And notwithstanding his atomism, which is certainly not derived from India,† even Democritus in the principles of his metaphysics, which probably are rooted in the doctrines of Empe-

docles reminds us of a Sāmkhya tenet, which is in almost literal agreement with the following: "Nothing can arise from nothing."‡ The same is true of his conception of the gods. To Democritus they are not immortal, but only happier than men and longer-lived; and this is in perfect harmony with the position the gods occupy not only in the Sāmkhya but in all Indian systems. According to Indian ideas, the gods are subject to metempsychosis like human beings, and they also must step down, when their store of merit, formerly acquired, is exhausted. Says Samkara, the renowned Vedāntist, in his commentary on the Brahmasūtra (1. 3. 28). "Words like 'Indra' mean only the holding of a certain office, as the word 'general' for instance; he who at the time occupies this post is called 'Indra.'"

The same ideas are met with in Epicurus, whose dependency upon Democritus must needs have brought about a resemblance. But also on matters of other kinds Epicurus has laid down principles which in themselves as well as in their arguments bear a remarkable resemblance to Sāmkhya doctrines. Epicurus, in denying that the world is ruled by God, because this hypothesis would necessitate our investing the deity with attributes and functions that are incongruous with the idea of the divine nature, gives voice to a doctrine that is repeated by the Sāmkhya teachers with unfatiguing impressiveness. We also occasionally meet, in the systematic works of the Sāmkhya philosophy, a favorite argumentative formula of Epicurus "Everything could rise from everything then."

* Colebrook, *Miscellaneous Essays*, second edition, Vol. I, p. 437, discovers other analogies between the philosophy of Heraclitus and the Sāmkhya doctrine.

† For it is beyond doubt that the Indian atomistical systems, Vaiśeṣika and Nyāya, were conceived a long time after Leucippus and Democritus.

‡ Comp. *Sāmkhyasūtra*, I. 78.

It is a question requiring the most careful treatment to determine, whether the doctrines of the Greek philosophers, both those here mentioned and others, were really first derived from the Indian world of thought, or whether they were constructed independently of each other in both India and Greece, their resemblance being caused by the natural sameness of human thought. For my part, I confess I am inclined towards the first opinion, without intending to pass an apodictic decision. The book of Ed. Roth ("Geschichte unsrer abendländischen Philosophie," first edition 1846, second edition 1862), the numerous works of Aug. Gladisch, and the tract of C. B. Schluter ("Aristoteles' Metaphysik eine Tochter der Sāmkhya-Lehre des Kapila," 1874)—all go too far in their estimation of Oriental influence and in the presentment of fantastical combinations; moreover, they are all founded upon a totally insufficient knowledge of the Oriental sources.* Nevertheless, I consider them to contain a kernel of truth, although it can hardly be hoped that this kernel will ever be laid bare with scientific accuracy. The *historical possibility* of the Grecian world of thought being influenced by India through the

medium of Persia, must unquestionably be granted, and with it the possibility of the above-mentioned ideas being transferred from India to Greece. The connexions between the Ionic inhabitants of Asia Minor and those of the countries to the east of it were so various and numerous during the time in question, that abundant occasion must have offered itself for the exchange of ideas between the Greeks and the Indians, then living in Persia.†

Add to this the Greek tradition that the greater part of the philosophers with whom we have dealt, Empedocles, Anaxagoras, Democritus and others undertook journeys, sometimes of considerable duration, into Oriental countries for the sake of making philosophical studies, and the probability of our supposition that these Grecian philosophers acquired Indian ideas on Persian ground will be increased. But it cannot be denied that, if they really did borrow foreign ideas, they well understood the art of impressing on them the stamp of the Grecian intellect.

Hitherto, I have purposely omitted a name which is much more intimately connected with this question, than the others I have mentioned. While, for the derivation of

* Compare also the treatise of Baron v. Eckstein "Ueber die Grundlagen der Indischen Philosophie und deren Zusammenhang mit den Philosophemen der westlichen Völker," *Indische Studien*, II. 369—388. Even earlier than this, such questions were treated with astounding boldness. With a facility of conception peculiar to him, Sir William Jones (Works, quarto ed., 1799, I. 360, 361) perceived the following analogies: "Of the philosophical schools it will be sufficient, here, to remark that the first Nyāya seems analogous to the Peripatetic; the second, sometimes called Vaiceshika, to the Ionic; the two Mīmāṃsā, of which the second is often distinguished by the name of Vedānta, to the Platonic; the first Sāṅkhya, to the Italic; and the second or Pātanjali, to the Stoic philosophy; so that Gautama corresponds with Aristotle; Kanada, with Thales; Jaimini, with Socrates; Vyāsa, with Plato; Kapila, with Pythagoras; and Pātanjali, with Zeno. But an accurate comparison between the Grecian and Indian Schools would require a considerable volume."

† In Ueberweg's *Grundriss der Geschichte der Philosophie*, revised and edited by Heinze, sixth edition, I. 36, I am happy to find the following passage: "With much better reason we could suppose a considerable Oriental influence in the form of a direct communication of the older Grecian philosophers with Oriental nations." But I am sorry to say, I cannot concur with the opinion of the author, expressed on the same page, that a perfect and decisive solution of this problem might be expected from the progress of Oriental studies. For even the closest acquaintance with the Oriental systems and religions cannot do away with the alternative, before mentioned on page 180; and, with one single exception, which I shall presently consider, the means for fixing the limits of these foreign influences upon the older Grecian philosophy is utterly wanting.

Indian ideas in the case of the Grecian physiologists, the Eleatics and Epicurus, I could only assume a *certain probability* in favor of my hypothesis, there seems to be no doubt about the dependence of Pythagoras upon Indian philosophy and science; and all the more so, as the Greeks themselves considered *his* doctrines as foreign. It was Sir William Jones (Works, 8vo ed., III, 236)* who first pointed out the analogies between the Sāmkhya system and the Pythagorean philosophy, starting from the name of the Indian system, which is derived from the word *Samkhyā* "number," and from the fundamental importance attached to number by Pythagoras. After Jones, Colebrooke (Misc. Ess., 2d ed., I, 436, 437) expressed with even more emphasis the idea that the doctrines of Pythagoras might be rooted in India. He says: ".....Adverting to what has come to us of the history of Pythagoras, I shall not hesitate to acknowledge an inclination to consider the Grecian to have been... indebted to Indian instructors." Colebrooke gives the reasons for his opinion (I, c., 441 et seq.) in the following passage, which seems to me to be sufficiently important to quote in full:

"It may be here remarked, by the way, that the Pythagoreans, and Ocellus in particular, distinguish as parts of the world, the heaven, the earth, and the interval between them, which they term lofty and aerial... Here we have precisely the heaven, earth, and (transcendental) intermediate region of the Hindus.

"Pythagoras, as after him Ocellus, peoples the middle or aerial region with demons, as heaven with gods, and the earth with men. Here again they agree precisely with the Hindus, who place the gods above, man beneath, and spiritual creatures

fitting unseen, in the intermediate region.

"Nobody needs to be reminded, that Pythagoras and his successors held the doctrine of metempsychosis, as the Hindus universally do the same tenet of transmigration of souls.

"They agree likewise generally in distinguishing the sensitive, material organ (*manas*), from the rational and conscious living soul (*jīvātman*): one perishing with the body, the other immortal.

"Like the Hindus, Pythagoras, with other Greek philosophers, assigned a subtle ethereal clothing to the soul apart from the corporeal part, and a grosser clothing to it when united with body; the *sūkshma* (or *linga*) *Sarira* and *sthūla Sarira* of the Sāmkhyas and the rest... I should be disposed to conclude that the Indians were in this instance teachers rather than learners."

Wilson (*Quarterly Oriental Magazine*, IV, 11, 12, and *Sāmkhya Kārikā*, p. XI) only incidentally touches on the analogies pointed by Jones and Colebrooke.

Barthélemy Saint-Hilaire goes a little more into detail regarding one point. He treats, in his "Premier Mémoire sur le Sāmkhya" (Paris, 1852, pp. 512, 513, 521, 522), of Pythagoras's theory of metempsychosis, and he is right in observing that the greater probability is on the side of its Indian origin, and not on its Egyptian one. Further, Barthélemy finds Sāmkhya ideas in Plato, in the "Phædon," "Phædrus," "Timæus," and in the "Republic": "Les analogies sont assez nombreuses et assez profondes pour qu'il soit impossible de les regarder comme accidentelles" (p. 514). He points out that the ideas of redemption and bondage are doctrines both of Plato and of the Sāmkhya.

* See Colebrooke, *Miscellaneous Essays*, second edition, I, 241.

philosophy, inasmuch as they denote the liberation of soul from matter and the confinement of soul by matter; and that the idea of metempsychosis is common to both, together with that of the beginningless and endless existence of the soul. On p. 521 Barthélemy then says that Plato, the great admirer of the Pythagorean school, took these doctrines from Pythagoras; but if we ask where Pythagoras obtained them, all the appearances are, in his opinion, in favor of India.

The supposition that Pythagoras derived his theory of transmigrating souls from India, was several times broached in other works besides.*

In a much more exhaustive and comprehensive manner, but evidently without knowledge of his predecessors, Leopold von Schroeder has also treated this subject in an essay "Pythagoras und die Inder" (Leipsic, 1884), which, notwithstanding the contrary opinion of Professor Weber,† seems to me to be perfectly correct in its main points. From Schroeder's theories it follows, that almost all the doctrines ascribed to Pythagoras, both religio-philosophical and mathematical, were current in India as early as the sixth century before Christ, and even previously. As the most important of these doctrines appear in Pythagoras without connexion or explanatory background, whilst in India they are rendered comprehensible by the intellectual life of the times, Schroeder conclusively pronounces India to be the birthplace of the Pythagorean ideas. Of course, no power of conviction would rest in single traits of agreement;—and for that reason I did not venture to

give any definite opinion with regard to the dependence of the other philosophers mentioned on India;—but with Pythagoras, it is the *quantity* of coincidences that enforces conviction; and the more so, as the concordance is also to be noticed in insignificant and arbitrary matters which cannot well be expected to appear independently in two different places. Here I must refer to Schroeder's detailed argumentation and can only indicate the chief features which Pythagoras and the ancient Indians have in common: the theory of the transmigration of souls, in which there is harmony here and there even in noticeable details, and which Pythagoras cannot have taken from Egypt for the simple reason that modern Egyptology teaches us, that—in spite of the well-known passage in Herodotus—the ancient Egyptians were not familiar with the doctrine of metempsychosis; further, the curious prohibition of eating beans, the doctrine of the *five* elements, i. e., the assumption of ether as the fifth element, which obtains in the Pythagorean school as well as everywhere in India; above all the so-called Pythagorean theorem, developed in the *Sulvasutras**; the irrational number $\sqrt{2}$; then the whole character of the religio-philosophical fraternity, founded by Pythagoras, which is analogous to the Indian orders of the time; and at last the mystical speculation, peculiar to the Pythagorean school, which bears a striking resemblance to the fantastical notions greatly in favor with the so-called *Brâhmana* literature.

(To be continued.)

* See Lucian Scherman, *Materialien zur Geschichte der Indischen Visionsliteratur*, p. 26, note I.

† *Literarisches Centralblatt*, 1884, p. 1563—1565. Compare also "Die Griechen in Indien," *Sitzungsberichte der Kgl. Preussischen Akademie der Wissenschaften zu Berlin*, XXXVII, pp. 923—926.

"That Art Thou."

Chhandogya-Upanishad.

"This so solid-seeming world, after all, is but an air-image over Me, the only reality; and nature with its thousand-fold productions and destruction, but the reflex of our inward force, the phantasy of our dream."—*Carlyle*.

THE LIGHT OF THE EAST

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KEYNOTES.

IT seems that Swami Vivekananda has revolutionized the American world. After his lectures and speeches before the Parliament of Religions at Chicago, he is travelling over the whole of the United States as a Hindu missionary teaching the Western people the tenets of the Aryan Religion. An American paper draws a sketch of Swami Vivekananda in the following terms:

But no religion made so profound an impression upon the Parliament and the American people at large as did Hinduism. Among the Hindus of various schools who personally took part in the Parliament were Prof. Chakravarti, of Allahabad, Mr. Narasimachari of Madras, and Lakshmi Narain, of Lahore. Manilal N. Divedi, though not present in person, furnished several papers which were read and discussed, as was also a treatise on the Tenggala Sri Vaishnava theology sent by S. Parthasarathy Aiyangar, of Madras. The Brahmo-Somaj was represented by

Messrs. Mazoomdar and Nagarkar, who were particularly welcomed by the American Unitarians, with whom they are in close doctrinal accord.

But by far the most important and typical representative of Hinduism was Swami Vivekananda, who in fact was beyond question the most popular and influential man in the Parliament. He frequently spoke, both on the floor of the Parliament itself and in the meetings of the Scientific Section, over which I had the honor to preside, and on all occasions he was received with greater enthusiasm than any other speaker, Christian or "Pagan." The people thronged him wherever he went, and hung with eagerness on his every word. Since the Parliament he has been lecturing before large audiences in the principal cities of the United States, and has received an ovation wherever he went. He has often been invited to preach in Christian pulpits and has by all who have heard him on any occasion, and still more

by those who have made his personal acquaintance, been always spoken of in terms of the highest admiration. The most rigid of orthodox Christians say of him: "He is indeed a prince among men," even when they find it necessary, for the sake of their time-honored prejudices, to add, "but he must be altogether an exception; of course there are no other Hindus like him."

As intense is the astonished admiration which the personal presence and bearing and language of Paramahansa Vivekananda have wrung from a public accustomed to think of Hindus, thanks to the fables and half-truths of the missionaries, as ignorant and degraded "heathen." There is no doubt that the continued interest is largely due to a genuine hunger for the spiritual truths which India through him has proffered to the American people."

* *

Again: All the Hinduisng forces hitherto at work have received a notable impulse from the labors of Swami Vivekananda. Never before has so authoritative a representative of genuine Hinduism, as opposed to the emasculated and Anglicised versions of it so common in these days, been accessible to American inquirers and it is certain beyond peradventure that the American people at large will, when he is gone, look forward with eagerness to his return, or to the advent of some of his confreres of the institute of Sankaracharya.

* *

It seems that some of the Theosophists labour under the wrong impression that the "Light of the East" is against the Theosophical movement in India. This is a serious mistake. For Theosophy unconnected with abnormal phenomena, we have the highest respect. Not that we do not believe in the possibility

of those phenomena, but because we can not believe that a Mahátmá like K. H. would condescend to play the part of Puck at the bidding of Madame Blavatsky and manufacture out of ether "tea-cups" and "brooch" for the satisfaction of a handful of European ladies and gentlemen. The picture of K. H. drawn in the Occult World is a caricature and nothing else. An ordinary Hindu *Yogi* will not condescend to perform the tricks which K. H. is made to do in the Occult World.

* *

It is generally admitted that it was a great mistake on the part of the Founders to connect the movement with occult phenomena from its very beginning. We think that Theosophy would never have spread throughout the world so soon, had it not been for these so-called phenomena. Phenomena gave the first impetus to the movement and they will finally bring about its ruin. What is the cause of the almost phenomenal propagation of Theosophy throughout the world? Nothing but its connection with mysterious phenomena. What in the end will bring about its down-fall? The same mysterious phenomena.

* *

Internal evidence clearly shows that Madame Blavatsky had no connection whatever with the Mahátmas when *Isis Unveiled* was written, though it is distinctly affirmed that she had such connection. In the *Isis* she tries to impress on the mind of her readers the fact that a human monad never re-incarnates. "According to Madame Blavatsky's present system of theosophy," says Mr. Coleman, "every human being is doomed to a long continued round of incarnation on this and other planets; on this earth alone during one round, each monad is re-incarnated

nearly 800 times (Esoteric Buddhism, 2d, ed., p. 51). But in *Isis Unveiled* the possibility of any individual being re-incarnated on the same planet save in a few exceptional cases, is denied. Read the following, derived, as Madame Blavatsky says, from an authority: "Re-incarnation, *i. e.*, the appearance of the same individual or rather of his astral monad, twice on the same planet, is not a rule in nature; it is an exception like the teratological phenomena of a two-headed infant. If reason has so far developed as to become active and discriminative, there is no re-incarnation on this earth. But when the new being has not passed beyond the condition of monad or when, as in the idiot, the trinity has not been completed the immortal spark which illuminates it has to re-enter the earthly frame, as it was frustrated in its first attempts. (I., 351). This is assuredly plain enough. No one is re-incarnated on this earth except certain infants and idiots. "*Isis Unveiled*" is said to have been inspired by Koot Hoomi, and this statement about re-incarnation is specially said to be derived from "an authority."

Note the rare consistency of Koot Hoomi and Blavatsky. In 1877 they authoritatively teach that on this planet no one incarnates except young infants and idiots, and those only once, so as to unite the spirit with the soul and form the trinity. In 1882, or earlier, these same illuminated sages the inheritors of the wisdom of the Gods, teach that every human soul (those of a few adepts excepted) is inevitably forced, to be re-incarnated 800 times on this earth and as often on each of the six other earths belonging to our planetary chain—all during the present round of creation only. Not only did Madame Blavatsky in "*Isis*" deny re-incarnation as a rule on this planet, but she went so far as to state in a number of passages in that book, that the Brahmans and Buddhists by their doctrines of re-

incarnation, transmigration, and metempsychosis did not intend, to teach the literal bodily re-birth of the individual into this world but it referred to the states of the soul after death in other worlds, heavens, or spheres. (I. 291, 292). She also says that the Kabbalistic transmigration did not involve re-incarnation, and she quotes from the *Sohar* in "proof that the transmigration of the soul does not relate to man's condition on this earth *after* death." (II., 152, 280). In 1877 she was saturated with anti-reincarnation; in 1882 she is saturated with re-incarnation. What is the cause of this great change? The answer is simple. Between the two dates she went to India and there established the Headquarters of the Theosophical Society. Numerous lodges were established composed of Brahmans in India and Buddhists in Ceylon, all of whom believe in re-incarnation on this earth an indefinite number of times. The great bulk of her followers being re-incarnationists the politic Blavatsky coolly threw over-board all her former anti-reincarnation fulminations inspired as they were by Koot Hoomi, and blossomed out into the most pronounced re-incarnationist, likewise under the inspiration of the God-like Koot Hoomi!"

* *

A more forcible defence of Vegetarianism is hardly to be met with than the following out-pourings of Dr. Trail of New York: Give man the vantage-ground, free him wholly from the lusts of the flesh-pots; let him be purified entirely from the taste of blood; teach him that he was never intended to be the universal scavenger; that his stomach was never constituted to be the common sepulchre for the dead carcases of animals; let him understand that, in his primal dignity and God-like attributes, he was made to be the lord, not the ravager of creation; that the

high office assigned him is that of protector, not destroyer of all that his Maker has pronounced "Very good"; that he was ordained to rule over not prey upon the creatures below him; that his mission is to subdue and cultivate the earth, not to breed the meaner creatures for the sake of devouring them; then will his body and his brain, his mind his soul—all the powers of his material and of his spiritual nature take the onward and the upward, the higher and the better direction.

Oh think not bold man, because thy punishment is delayed, that the arm of the Lord is weakened; neither flatter thyself with hopes that He winketh at thy doings.

What advantage is it that anything is hidden from man? Nothing is closed to God: He is present to our minds, and enters into our central thoughts.

A Jew, Mr. Jacob Voorsanger, draws the following picture of Jesus Christ:

Shorn of all theological attributes, divested of his Greek garments, disrobed and appearing in the strong light of history, the majestic character and figure of the Nazarene are intelligible enough to a Hebrew. The earliest Greek and Roman pictures of Christ represent him as bare-headed, crowned with the nimbus, enveloped in a long flowing robe,

bare-footed or sandaled, with a gentle, dreamy face, every line of which is an expression of deep spirituality. The Jews do not understand such a representation. It is an expression of Greek thought. The Jewish sculptor, Moses Ezekiel, born at Richmond, Virginia, has had another conception of Christ. He had chiseled out of the choicest marble the noble figure of a Jewish patriot, strong, sturdy, attired like a Hebrew of the period of the Galilean, a youth with *turbaned* head, and a face flashing with genius.

That answers more faithfully to the Jewish idea of Jesus. A son of his people, his heart aflame with great intents, his ambition wholly to restore the Law, his dream that of the prophets, to bring the kingdom of Heaven to the children of earth, he preached a millennium to men engaged in quarrels and contentions. If he failed, if his life paid the forfeit, it was the sorrowful consequence of troubled times. But his teachings, as they appear upon the face of his book, not as they are interpreted by hair-splitting metaphysicians, his teachings are the genuine echoes of the holy themes propounded by the old prophets. A life led in harmony with such teachings, the same teachings given to Israel in the Law and the prophets, must needs be pure and holy. This much we understand,—why cannot all the world thus read these teachings, and thus, to quote the great words of Sir Moses Montefiore, remove the title page between the Old and the New Testament? But that time has not yet come.

NATURE.

THERE is nothing, said Kant, which filled him with more wonder than the starry vault above and the moral sense within. And he spoke the truth. For what can be more awe-inspiring than the grand Law which on the one hand guides the movements of the celestial orbs and on the other the innate laws of the mental world. Everywhere in the *Phenomenal* world we trace the marks of a wonderful adaptation and design. We deny that there can be any purpose or design in the Eternal Substance (Brahm) which is above Space and Time, but as far as the Phenomenal world extends we meet with a Divine Purpose which betrays the existence of an Infinite Intelligence behind the veil. It is very difficult for the ordinary mind to obtain the idea of God by meditating upon bare metaphysical truths; but to infer the existence of an Intelligent Power from marks of design in Nature is not such a difficult task. From the simplest phenomena of nature to the most complex we detect the working of a great Purpose even to the minutest details. It is very true that great wonders have been debased by being constantly renewed. Is not the rising and the setting of the sun a great wonder? The diurnal and the annual motion of the earth and the regularity with which it travels through the ecliptic producing the regular succession of seasons, the waning and waxing phases of the moon controlling the action of the tides in regular harmony, the regular motion of the planets through the vast immensity of space, are these not great prodigies though custom has made them quite commonplace? Is not the machinery of the human body with its complex system of nerves and arteries and

systematic circulation enough to convince us that an Intelligent Law is at work even there? Could the lapse of thousands of years produce even a slight deviation in the course of a single planet so as to cause disorder in the solar system? If we look into the difference of the sexes we detect there also the hand of the Artist. The woman is made neat, elegant, and graceful endowed with every requisite to charm and to attract the other sex. Again the peculiarities of our environment are so devised as to allow us to hold our own against them. The dearth of oxygen in the atmosphere for a single minute can turn an animal into a corpse in a moment. The excess of heat or the abnormal decrease of temperature may put an end to our existence in an hour. But the laws of nature are so wisely arranged that we rarely suffer from our environment. The adjustment of our physical frame to external nature is so harmonious that we can not but admire the Intelligence which is its Author. If we look beyond the world which is within the ken of our naked eye we mean the world revealed by microscopes and telescopes we become confronted with the same order and arrangement which we detect in the world which is before our eyes. The tiniest animalcules have their characteristic actions and passions, their systems of nerves and their faculties of the brain. Not only this but the lower the animal is in the scale of creation the more is it placed under the guidance of an intelligent law which shapes its destiny as if according to a pre-arranged harmony. The following cases of animal instinct are in point:

1. "Thus, e. g., for the bird which has laid its eggs, the constant end is

to hatch the chickens ; accordingly, if the external temperature is insufficient it sits upon them, a proceeding omitted only in very warm countries, because the animal sees the goal of its instinct attained without its assistance. In warm countries many birds only brood by night. With us too, if by chance small birds have made their nests in hot forcing houses they sit but little or not at all. How repugnant is the supposition of a mechanism which constrains the bird to brood as soon as the temperature falls below a certain degree ; how simple and clear the assumption of an unconscious purpose which compels the willing of the appropriate means, but of which process only the final term, as a will immediately preceding action, comes into consciousness !

(2). "The eggs laid by the cuckoo always resemble in size, colour, and marking the eggs of the nest wherein they are laid ; i. e., in that of *Sylvia rufa*, they are white with violet spots ; in that of *Sylvia hippobolus*, rose-colored with black spots ; in that of *Regulus ignicapellus*, dark red ; and the resemblance is so perfect that the eggs are scarcely to be distinguished save by the structure of the shell. And yet Brehm enumerates some fifty species of bird in whose nests cuckoo's eggs were found.

(3). "Huber by special contrivances prevented bees from carrying on their instinctive mode of building from above downward whereupon they built from below upward and even horizontally. Where the outermost cells are attached to the roof of the hive or lean against the wall of the prisms, which are agglutinated together by their bases alone, are not hexagonal but pentagonal, far more durable fastening. In autumn the bees lengthen the existing honey cells if there are not enough of them ; in spring they shorten them again in order to obtain broader passages between the combs."

In the above cases we find the

working of an Intelligent Law in the animals in the form of instinct which is far above the brain-consciousness of the animal. In animal instinct we find the revelation of the same Intelligent Law which guides the motion of the Stars in their appointed paths. Here also we find the trace of a wonderful design which pervades the whole of Nature. If we look within into the facts of the inner world, viz., the human mind we find there engrained certain principles of morals which are common to all nations of the world. The first principles of morality, the distinction between right and wrong, the idea of God, these are common to the savage and the civilised alike. There are philosophers who deny, the intuitive nature of the moral principles. They say that there may be savage nations who make no distinction whatever between right and wrong. This is nothing short of sophistry. Even hardened robbers know the limits of their respective rights and they never fail to apply the standard of Justice when dividing the booty among themselves. On the other hand, mere experience can not give us any idea of right and wrong, or of justice and injustice. For, these principles are the innate principles of the human mind ; they are not material objects capable of being perceived by the senses. They form the very constitution of the human mind. Who then, has implanted these great principles of morality into our mind. Surely the Intelligent Nature. If there is no future for the human soul for what purpose has Nature introduced these laws into the very constitution of our mind ? If there is no God why the idea of a super-worldly immortal Being reigns supreme among all nations of the world ?

The moral law revealed in our consciousness is a decisive witness for the existence of God and for the continuance of the human soul after death. To such profound thinkers as

Kant and Sir William Hamilton the existence of the moral law in the human mind seemed to be sufficient evidence for the existence of the moral world.

Thus we see that Design is stamped not only on the beauty of external nature, but also in the mind of man. Everywhere we meet with the foot-prints of an Intelligent Law, which is governing the universe of mind and matter.

To what do all these lead us? Do they lead us to the existence of a Personel God as the ultimate author of the universe, who fashioned the solar systems by means of raw matter? No, they rather prove that Nature is intelligent, and that Nature *per se* is God. This grand Nature is neither personel nor impersonel but that it has a transcendental consciousness of its own which is not different from the *átma* of man. Let it not be supposed that we deny the existence of the personel God. The personel God of Hinduism is the highest and holiest entity in the universe. But even behind Him is the transcendental Nature, the all pervading, infinite Bramh. The ordinary man has nothing to do with this One Absolute Existence for It is beyond his reach. He should direct his whole attention to that phase of the Absolute Existence which is known as *Vishnu* and which is described in the Bhagabat gita as the "image" of Parambramh (Gita. Ch. XIV. 27).

We have, therefore, an Intelligent Nature working according to fixed laws to bring about a definite result. In every natural action which we daily witness, we detect the fulfilment

of some purpose, the revelation of some design. Our environment is so arranged and adjusted as to enable us to maintain the struggle for existence. The land in which we live is duly saturated with water for producing the necessaries of our life. An atmosphere extending about fifty miles from the surface of the earth surrounds us in order to supply us with all those elements which our blood requires. All these arrangements display the supreme wisdom of Nature, whose wisdom and intelligence no human intellect can gauze.

Nature is the veil which covers God. The mind of Nature is all-pervading and all physical phenomena are its obedient slaves. Thunder and lightning, the gaudy splendour of the rainbow and the glory the Milky Way,—what are these but the appearances of the Almighty God! In the above way we infer the existence of God from design; we rise to the conception of Nature's God from Nature herself. The idea of this omnipresent Being fills our little heart with wonder. Our finite existence sinks into insignificance before the grandeur of this august conception. How can we comprehend the Being who is omnipresent like Space and whose very garment is Nature? Have we not violated law upon law until we find ourselves standing amidst ruin? Does not our soul pine away in its little fleshy prison though surrounded on every side with the flood of ecstasy? Our love of self has torn us asunder from the bosom of the One Existence and we wander in the wilderness of the world homeless, clothed with rags.

BHAGABAT GITA WITH SANKARA BHASYA.

(Continued from page 92, Vol. I.)

THE Gita Shástra consists of 18 chapters and is divided into three parts, each part containing 6 chapter. The 1st six chapters treat of the word *Twam* (That) and the 2nd six chapters of the word *Tat* (That) and the 3rd six chapters show the identity of these two. The main object of the Gita is to prove the *Mahábákya-Tatwamasi* of the Sruti but other kindred subjects have also been taken up. "Self-knowledge is the means of *Kaivalya*" (final freedom) is the Keynote of this book and this has been taught throughout the whole of it. *Ananda Giri*.

SREE BHAGABAN SAID,

You are mourning for those who are not the object of sorrow, yet you are speaking wise words. The wise never grieve either for the living or the dead. 11.

Sankara. Bhagaban Basudeva, observing Arjuna to have lost his judgment in becoming unable to determine his duty and plunged in the ocean of grief, owing to ignorance and finding no other means of his delivery than by the instructions of *Atmá-gñán* takes pity upon him and introduces the subject in the following words. [Arjuna was blinded with two-fold ignorance. First, in common with others of the world, he identified the Self-luminous, Blissful and immaterial Atma with the three-fold Upadhis, Sthula, (physical) Sukshma (astral) and their cause *Avidya* or ignorance. Second, in particular, he was unwilling to do his duty for fear of killing. Bha-

bán dispels these two-fold—general and particular—ignorance in the following Slokas. *Mudhusudana*.] Bhishma, Drona &c. are not objects of sorrow, because they are righteous and really (the) immortal (soul). [Arjuna's grief begins from I 28.] But you are mourning for them and yet *talking* (not *meaning* what you say) like a wise man. [Vide I. 4. and the following Slokas in reply to Bhagabán.] Thus you are foolishly giving expression to self-contradictions like an insane person, as pandits (those who possess *Atmá-gñanam*) never mourn for the dead or the living.

It is not that I, you, and these Kings never existed, nor that all of us shall cease to exist hereafter. 12. *

Sankara. What is the cause of thy grief? As space remains unaffected by the changes happening to the earthen vessel (which space pervades through) even so is it with the body and the soul. We are constant during the past, present and future. The plural 'we' is used to mean the bodies not the soul. [From this Sloka down to the 30th Bhagabán is engaged in dispelling the first sort of ignorance referred to as "general" in the note of the foregoing Sloka, and from the 31st to 38th the second sort spoken of as "particular." *Mudhusudana*.]

As childhood, youth, and age belong to this body so transmigration into another body belongs to the soul. The

wise are never confounded at this. 13.

Sankara. Bhagabán is showing by an illustration how *Atmá* is constant. One that *has* body (in contrast with one that *is* body) is called *dehee* (of the original.) As this *dehee* or *Atmá* remains unaffected by the three states of the body even so it does remain the same in another body. [The proofs that *Dehee* or *Atmá* remains unaffected by the changes of the body are the following: All of us can feel that "I who knew my father when a child now know my grand-children." Now it is evident that this my knowledge* as well as the sense of "ego" have remained constant amongst all those changes that the body has gone through. Had the *Dehee* been of the nature of the body, *i.e.* undergone any change, this could never have been the case. In dream and in the miraculous phenomena of *Yogavala* this difference between the *Dehee* and the *Deha* is markedly seen. In dream we discover ourselves assuming and creating numberless bodies while the 'ego' remains the same. Yoga phenomenon known as *Kaya-Booha* in which one individual can simultaneously reside in several bodies also prove the distinctions of the *Dehee* and the *Deha*. In *Rash-lila* Bhagabán displayed this phenomena; cp. Bhágabat, cp. also Dattátreya Samhitá. *Madhusudana*.]

O son of Kunti! the con-

tact of the senses with their objects (matter) is alone the cause of cold and heat, happiness and misery; (they are) subject to growth and decay (and) are transient. O descendant of Bharat! bear them with peace. 14.

Sankara. Lest Arjuna thinks that though one need not fear death if one comes to know that the soul is immortal, yet that does not do away with the universally felt happiness and misery of the soul consequent on its contact with the pair of opposites, heat and cold &c., Bhagabán introduces this Sloka. The contact of the senses with material objects produces happiness and misery; they are not inherent in heat and cold &c., as it is seen that at one time heat becomes the cause of happiness and in another that of sorrow. *Atmá* is eternal and changeless. How can it be affected by phenomena that grow and die and are always changeful. Therefore do not regard them. [The object of addressing Arjuna by a couple of family names is to remind him of his wise and glorious ancestors who were possessed of *Atmá-gnán* and thus to persuade him to follow their path and shake off his folly. *Anandagiri*.] [Of the six systems of Indian Philosophy all others except Vedanta teach that the soul is different in each body, *i. e.*, every distinct body has a distinct

* The ego is distinct from the body because, (1), it is not due to a certain grouping of brain cells, (2), nor is it an innate attribute of physical matter either in the body or the brain. It is not the (1), because no single grouping of the cells remains unchanged, but that every thought which we have and which is accompanied by Self-consciousness is also accomplished by regrouping the cells in use: so that since my identity as the thinker is unchanged though the act of thought has changed their grouping, my sense of identity does not proceed from this source. Nor is it the (2), because the well-known fact that during a normal life the particles of matter in both body and brain are changed completely, not only once but several times shows that identity cannot possibly proceed from matter. For that feeling of self-hood of which we are so vividly conscious remains the same during all this time of change amongst the particles which it pervades and cannot, therefore, come from the physical body. If, now, this sense of self is neither due to physical matter nor to the grouping of the brain cells, and if as an object of immediate perception it is One and Indivisible as 'I am I' we must conclude that it comes from an immaterial Self-determining Ego pervading with its power of identity the physical body in which it manifests.

soul of its own. This doctrine is supported by the fact that the happiness or misery of a single individual is not shared universally. Had *Atmá* been one, the happiness or misery of one individual would have affected all. Lest Arjuna following this train of thought questions the unity of *Atmá*, Bhagaban introduces this Sloka to show that the *Linga Sharira* is the seat of feelings &c., not *Atmá*, which is beyond all material affections. *Madhusudana*.]

O best of men ! The wise *purusha* (man) whom these cannot trouble and to whom happiness and misery are equivalent, is destined to enjoy immortality. 15.

Sankara. Hear, why should one patiently bear heat and cold &c. He that is not troubled, *i. e.*, finds himself to be beyond the affection of the pairs of opposites of this world as heat and cold &c., and realizes his constancy and reality by contrast with the unreality and transitoriness of these, becomes able to obtain *Moksha*. [Putting up with heat and cold &c. alone (*Titiksha* of the previous Sloka) does not make a man fit for *Moksha* ; *Viveka* (discrimination) and *Vairágya* (non-attachment) are also necessary. Therefore have the adjectives 'wise' *Dheera* of the original (discriminating) and "to whom happiness and misery are equivalent" *Samadukshasuksham* of the original (indifferent) been used. The person possessing these is alone qualified to tread the path of *Moksha*. *Anandagiri*.] [In the preceding Sloka has been stated that the *Linga Sharira* is the seat of feelings, *i. e.*, it is the principle which acts and reaps the fruits thereof. It comes under thralldom and it is freed. If such be the case, then is not the theory of the existence of a soul apart from the *Linga Sharira* idle ? What then is the place and action of the

soul ? Lest Arjuna argues in the above manner, Bhagaban says that he that identifies himself with the self-luminous, blissful, *Atmá* which is only the witness of the *Linga Sharira* (intellect, mind &c.) and finds that happiness and misery cannot touch him, but that they can only affect the *Buddhi* which is the *Upádhi* (Vehicle) of *Atmá* gains *Moksha*. An *Upadhi* is that which saddles another with its qualities. *Atmá* is really the witness of the *Buddhi*, but it seems to identify the changes of the *Buddhi* with itself. This is bondage ; the word *Purusham* (of the original) means that which lies in the *pura* or body, *Atmá* connected with a body. The real *Purusha* can have neither bondage nor freedom, it is ever the same. *Madhusudana*.]

The unreal never is, (and) the real never is not. Persons possessing the knowledge of the substance know these two conclusively. 16.

Sankara. In this Sloka is stated that it is proper to bear heat and cold, because they are unreal. An object which is the effect of a cause—any object which has a cause—never really is, and is an illusion. The cause only is true. The earthen pot has no existence apart from its cause 'earth.' Therefore we conclude that as all objects have their respective causes, as far as we enquire of their origin, all of them are false ; the only reality being the original causeless Cause. If any one questions the existence of the causeless Cause the existence of the universe will amount to an absurdity and self-contradiction. We also see two sorts of *Buddhi* (understanding), *Sat* and *Asat*. *Sat-Buddhi* is that in which the impression of the universe never changes, and *Asat-Buddhi* is that in which the impression is mutable. Our *Buddhi* is *Asat* regarding all objects which come in and go out

of existence. If it is argued that there can be no such absolute *Sat-Buddhi* in which an impression never changes, it is to be said in reply, that the *Buddhi* or understanding *per se* is *Sat* and absolute. If it had not been so, how could it detect the mutability and relativity of other objects. A changeful object cannot perceive change. The same law also holds good in regard to the relative. It is clear from the above considerations about *Atmá* that the body, as well as heat and cold &c., do not really exist and *Atmá* never ceases to be. A *Tatwadarshi* (of the original) is he who knows the '*tatwa*,' which means the nature of '*tat*' or Bramh. Bhagaban asks Arjuna to follow the path of *Tatwadarshis* and avoiding grief and the

intellectual coma he was labouring under, bear firmly the false mirage-like modifications of the pairs of opposites. [All things that are differentiated by Time, Space, and kind are *seemingly* real, not really so. The object of enumerating three sorts of differentiations is to meet dissenting philosophies. That which is subject to growth and decay is differentiated by Time and Space. Again the *bibhus* (that which spreads) of the above philosophers, Akasa, Time, Space, and Atma are indifferentiated by kind. The Sankhya Philosophy also treats of these differentiations. Thus it is seen that which pervades all manifestations and is absolutely undifferentiated is the only Reality. [*Madhusudana*.

THE LIGHT OF THE EAST AND THEOSOPHY.

IT would have been better perhaps to name this article as "Words and Thoughts" or "Words and the Thoughts conveyed by them" instead of the one selected above. For it appears to us that the quarrel which has been going on between the *Light of the East* and the Theosophists has sprung from no other root than a mutual misunderstanding of the right significance of some words. However, in this our attempt to throw a bottle of oil on the troubled waters, we would request the favour of that learned body as well as our honoured friend the editor of the *Light of the East* to examine the following lines with an unbiassed judgment taking everything in the plainest and most general acceptation.

The subject under discussion has been the nature of Parambramh or

Chidákás, the Secondless Reality, *jato bácho nibartante aprápya manasá sahu*—"unable to approach which" says the Sruti, "speech returns baffled with the mind"; *Naishá turkena matirapneyá*—"This understanding cannot be had by arguments"; *jashyá mátam tashya matam matam jashya na bráda sah*: *Abignátam bijánatám, lignátam abijánatám*";—"it is thought by him that thinks It not; he that thinks It knows It not; It is unknown to them that know It; known to them that know It not"; *Náyam átmá prabachanena labhyo na meáharyá na bahuna srutena*—"The reading of the Vedas, high intellectual power, or knowledge of the Shástras cannot secure this *Atmá*." Nothing is more difficult to know but nothing is worth knowing save this. *Jadī manyase subedeti dabkramebāpi*

noonam swam bettha Bramhano roopam—"If you think that you know Bramh well, you are certainly deceived." But the knowledge of this Atmá must be earned. The Mándukya Upanishad says, "*Sa átma sa bigneya*"—"That is Atmá, that is to be known particularly." The Kathopanishad says, "*Sreyohi dheero abhípreyaso brinecte, preyo mando jagakshemád brinecte*,"—"The wise accepts *Sreya* (Good or Bramh Vidya) knowing it to be better than *preya* (pleasant or worldly prosperity and the foolish accept the latter to earn and enjoy in the world.)" In the keynotes of the *Light of the East* for July '93 the learned editor says, "Bramh is unknowable, says Herbert Spencer. The Vedanta fully concurs with the above opinion of the greatest thinker of the age. The mind can never know Bramh, but it can become Bramh." "*Sa jo ha bai tat Paramambramh beda Bramhaiba bhabai*." (Mundak Upa. 3 M. II. 9).—"He that knows that Paramambramh becomes Paramambramh." It is abundantly clear from the above quotations from the Sruti that though it is certainly hard to acquire *Bramh gnánam* it is by no means impossible and it must needs be acquired for freedom. So it is neither right nor reasonable to desist from attempts to know this Rootless Root nor is it right and reasonable to saddle it with anthropomorphic attributes. Mind and speech cannot reach It; It is known by Self alone. (Katha Upa. 2 B. 23). In Gita Ch. VI. 21. it is said to be *buddhi gráhyam atcendriyam*, approachable by the understanding but beyond the senses. To sum up: Its knowledge may be had by the absorption of the mind, but with mind it cannot be expressed; it is beyond language; we are sure no one can have any objection to this statement. Had it been otherwise, the Sruti would not have said, *sa átma, sa bigneya*.

Now let us see the difference be-

tween the Eshwara and Bramh of the Sruti. The Mándukya Upanishad says, "*jatra supto na kanchana kámam kámayate, na kanchana swapnam pashyati, tat sushuptam. Sushuptasthána ekeebhostah pragná ghana ebánandamayo hyánanda bhuk chetomukhalah prágnastriteeyah pádah*."

Esha sarbeshwara, esha sarbagna eshoantarjamyeshá jonih sarbasya prabhabípyayon ki bhootanam."

"That state of deep sleep in which men do not think for desired objects nor dream is called Sushupti. That undifferentiated state of consciousness, where all divergences of the two other states (the experiences of waking and dream) unify, which is full of Bliss, which enjoys Bliss, and which enjoys by means of gnán, that Prágna (one having a special knowledge of things: dual) is the third páda (state of consciousness.)"

"He is *Sarbeshwara* (lord of all), He is all-knowing, He is the knower of an hearts, He is the mother of All, He is the cause of creation and destruction."

That is the Logos, Eshwara, or personal God of the Hindus. Again:

"*Nántah pragnam na buhik pragnam nobhayaatah pragnam na pragnánghanam na pragnam ná-pragnam. Adristamabaháryam agráhyamalakshanamachintyam abyapadeshyamekátmya pratyaya síram prapanchopasham shántam shibam adwaitam chaturtham manyante sa átma sa bigneya*."

"That which is not the consciousness of dream, waking, or sleep (or that which knows no within and without or the intermediate between these two), that which is not the unified consciousness of the three states, that which is not relative or conscious of duality, that which is not the object of the senses of perception, that which is not of objective use, that which is not the object of the senses of action, that which has no marks and description for being

absolute, that which is unthinkable, that which is unspeakable, that which is felt as the one undifferentiated *átmá* (non-dual consciousness or objectless cognition) throughout all the three states, that which is beyond the five-fold states of matter, that which has no affinity for anything (or which is exceedingly calm), that which is absolute goodness and secondless, that is known by sages as the fourth, that is *Átmá*, that is to be known particularly."

That is the *Paramambramh*, the causeless Cause, the *Adwaitam* of the Hindus.

It is very unfortunate that the English language has no word which signifies the nature of the Absolute in any sense. The cause of this is not far to seek. Hence all the misunderstandings and mis-statements. For example, let us take the word consciousness, which interests us most. Webster gives the following derivation and meanings: *Con*, with and *scire* to know. (1) The knowledge of sensations and mental operations or of what passes in one's own mind. The act of the mind which makes known an internal object.

"Consciousness is thus on the one hand the recognition by the mind or ego of its acts and affections. In other words the self-affirmation that certain modifications are known by me and that these modifications are mine."

Sir W. Hamilton.

(2) "Immediate knowledge of any object whatever.

"Annihilate the consciousness of the object, you annihilate the consciousness of the operations."

Sir W. Hamilton.

We have nothing else than relative consciousness in the above. Absolute consciousness, *gnah* as distinguished from *pragnáh*; objectless cognition is unknown in the English vocabulary; such is the case with the word *Sat*, which Madame Blavatsky has translated into *Be-ness*, rejecting

the word Existence (derived from *Ex*, and *Sistere*) which etymology means relative or second-hand existence.

Now we have seen it affirmed by the *Sruti* that *Bramh* is neither conscious of duality (*Pragna*) nor inanimate like a stone (*Apragna*). Then what is It? It is *Gnah* or *Chit*, the eternal objectless cognition, the absolute consciousness.

H. P. B. in the *Secret Doctrine* says, "The Absolute cannot be said to have a consciousness, or, at any rate, a consciousness such as we have. It has neither consciousness, nor desire, nor wish, nor thought, because it is absolute thought, absolute desire, absolute consciousness absolute all."

Now that is exactly what the *Upnishads* teach.

But when she says, in the same book, "The ceaseless eternal breath which knows itself not," it certainly seems as a self-contradiction. In his article the "Personal and Impersonal God" *Subba Row* says, "Similarly there are six states of differentiated *Pragná*, the seventh state being a condition of perfect unconsciousness." Is it what H. P. B. means by "which knows itself not" the same whom *Subba Row* calls "perfect unconsciousness"? Let us without passing any remark here first see what the word 'unconscious' really means.

Webster gives the following.

(1) Not conscious, not having consciousness: (2) Not made the object of consciousness or of distinct perception; imperceptible.

Now if we take the above meaning strictly, we can have no objection to call *Parambramh* unconscious. For conscious means conscious of duality, and unconscious, therefore, means unconscious of duality. Therefore according to *Subba Row*, *Parambramh* is the seventh state of *Pragna*, which is unconscious of duality. Now that is what the *Upnishads* teach; but when it is asserted that "it knows

itself not," the question appears to wear another face. But we ask, does not the statement of H. P. B. present a deeper aspect of Parambramh than the perfect unconsciousness of Subba Row? "Absolute consciousness which knows itself not," is an evident contradiction. But is not Bramh the point where all contradictions meet? Is not Parambramh described by *neti, neti, not that, not that*? Self-consciousness or ego depends for its existence as such upon non-ego. In the first issue of the "Light of the East" (Sept. 1892) the learned editor in his able article "A study of Bhagabat Gita" says: All philosophies should start with the plainest facts of our consciousness,—I or 'ego' and not-I or 'non-ego.' Every one will admit that the sense of 'I' must have arisen in the presence of 'not-I,' because without 'non-ego' 'ego,' cannot come into existence. For similar reasons the *sense* of 'non-ego' depends for its existence on the *sense* of 'ego' or I."

Now then if Parambramh be absolute consciousness or the eternal objectless cognition, it certainly cannot know itself, *i. e.*, it cannot have a *distinct self-consciousness* of its own. *Nitya anityānām chetanas-chetanānām*, says the Srutj. It is the perfect non-dual consciousness. It is blasphemy and utter folly to call it inanimate or a non-entity like Zero.

Next we come to the consideration of the epithet *Satchidānanda*. In the fifth canto of the *Utpatty Prakarana* of Yogabasistha, Bhagaban Basistha Deva says, that He who survives Mahāpralaya is really unnameable. Bramh, Atmā &c. are mere imaginary epithets; they fail to convey the idea of His nature. Now what the learned editor of the *Light of the East* contends is not that He can be named, but that among all the names that are used to denomi-

nate him, *Satchidānanda*, the epithet used by Sankara is the *best*. Not that *Satchidānanda* fully expresses the unspeakable, but that *Satchidānanda* is the highest abstract conception of the human brain, beyond which nothing can penetrate. "Not that Bramh *has* *Satchidānanda*" says the learned editor of the *Light of the East*, "but it *is* *Satchidānanda*. Why should the Theosophists then twist it to mean an attribute of Para-Bramh? Can any one fully realize *Satchidānanda*? Then what is the objection of calling the nameless by another name—yea, a better name than all others. Bramh signifies something growing, vast, but *Satchidānanda* signifies *Be-ness*, which is Chit, or non-dual consciousness, which is bliss. Has not H. P. B. fully explained the word *Sat* by translating it as *Be-ness* in preference to the word 'existence' which means, 'something appearing, being there where it was not before.' Eshwara exists but Parabramh is *Be-ness*; Eshwara is *Prāgna* but Parabramh is *Gnāh* or *Chit*. How can Eshwara be *Satchidānanda* when it is ever dual and relative? What unreasonable obstinacy is this to persist in calling Eshwara *Satchidānanda* against the direct teaching of the Upanishads and H. P. B.? It is but natural on the part of the Editor of the *Light of the East* to stigmatize this doctrine as "flavouring atheism." The Theosophists would call Eshwara *Satchidānanda*, but what can remain then beyond *Satchidānanda* besides "non-being" or "Zero." Let the Theosophists,—I mean such of them as consider Eshwara to be *Satchidānanda*, honestly think whether Parambramh does not become a non-entity if placed beyond *Sat* or *Be-ness* and whether this view is not in direct antagonism to the teaching of H. P. B.

Alpha.

THE CONNEXION BETWEEN INDIAN AND GREEK PHILOSOPHY.

(Continued.)

SCHOEDER proceeds with a few more analogies of lesser value and of doubtful nature, and finally he is certainly mistaken in the two following points; namely, he holds that Pythagoras acquired his knowledge in India itself,—an idea excluded at once by reference to the history of ancient traffic.† The only country in which Pythagoras could possibly have met his Indian teachers, is Persia, to which place I above found myself obliged to ascribe the eventual mediation between Indian ideas and the Greek physiologers and Eleatics. The other point is that of the connexion between the Pythagorean doctrine and the Sâmkhya philosophy, supposed by Schroeder. It may be that Pythagoras acquired his knowledge of theories of metempsychosis and of the five elements from adherents of the Sâmkhya system; but *further* relations are not to be discovered. Schroeder‡ tries, on pp. 72-76, to bring the fundamental idea of the Pythagorean philosophy, that number is the essence of all things, into connexion with a *fiction*, older form of the Sâmkhya philosophy. He says p. 74: "To me it appears to be evident from the name Sâmkhya, that number (*samkhyâ*) originally had a deciding, fundamental importance in this system, although the later system, the books of which appeared more than a thousand years after the pre-buddhistic Sâmkhya doctrine of Kapila, has effaced this characteristic trait and entirely lost it." In stating this Schoeder has overlooked the fact that

those Upanishads which are full of Sâmkhya doctrines and which must be dated only a few hundred years later than Buddha, are, in the passages in question, also wanting in what he calls the "original" characteristic trait, and that they are in harmony with that system which he calls the "later one." He himself declares this theory to be a very bold one, but in reality it is perfectly baseless. There is not the smallest particle of evidence for the hypothesis that there ever existed a Sâmkhya system different from that of our sources, which acquired its name from the mania for enumeration peculiar to it. On the contrary, weighty reasons speak against the supposition that our system has undergone noticeable changes in the course of time. If ever we should try to fabricate some historical link between the Sâmkhya system and the Pythagorean numeral philosophy, the following idea only could occur to us. The doctrines of Pythagoras: Number is the essence of things, the elements of numbers are to be considered as the elements of everything existing, the whole universe is harmony and number—these doctrines are unique in the history of human thought, and, if their meaning should be something else than "everything existing is ruled by the mathematical law," they might be regarded as unphilosophical. It therefore does not appear to me as a thing utterly beyond possibility, that those ideas took root in a misunderstanding of Pythagoras. It is possible

† The Grecian tradition of Pythagoras having visited India did not arise before the Alexandrine time.

‡ As before him Sir William Jones; comp. 182 above.

ible that he misinterpreted the words of his Indian teacher: "The Sāṃkhya philosophy is named after the enumeration of the material principles" into: "Number is considered the essence of the material principles in the Sāṃkhya system." But this surely is nothing but a supposition.

It is Lassen who in his "Indische alterthumskunde" denies every Indian influence upon Grecian philosophy in ante-Christian times, but adopts it (III. p. 379 et seq.) for the Christian Gnosticism and Neo-Platonism. As lively relations between Alexandria and India are sufficiently attested for this time, it is indeed impossible to doubt Indian influence upon the doctrines of the Gnostics and Neo-Platonists.

Let us first dwell upon Gnosticism. Lassen holds that the Indian elements in the Gnostic systems were derived from Buddhism which (in the secondary, modified form it had assumed at that time) undoubtedly exercised a considerable influence upon the intellectual life of Alexandria. This influence is most clearly perceptible in the ideas formed by the Gnostics about the many spiritual worlds and the numerous heavens. These ideas are certainly derived from the fantastical cosmogony of later Buddhism. But I do not admit the great importance which Lassen attributes to Buddhism in the formation of the Gnostic systems. It is my opinion that, in Lassen's expositions the Sāṃkhya philosophy does not get all that is due to it. If we keep it in mind that the centuries in which Gnosticism was developed—that is, the second and third century after

Christ—are coincident with the period during which the Sāṃkhya philosophy flourished in India, many things will appear in a different light to us, than was the case with Lassen.* On p. 385 he establishes a connexion between the doctrines of Buddhism and the Gnostic contrast of soul and matter. But is it not more natural to remember here the ideas which form the foundation of the Sāṃkhya philosophy? Another point with which we have to deal is the identification of soul and light, met with among almost all Gnostics. Lassen has brought forward some remote and singular speculations from the misty and imaginative realm of later Buddhism, to make plausible the Buddhistic influence upon this Gnostic doctrine. I cannot say that this endeavour has been a successful one. How very simple and natural the idea appears with which a mere glance at the Sāṃkhya philosophy furnishes us! For there we are taught something which was evidently not known to Lassen, viz., that the *soul is light* (*prakāśa*),† which means, that the mechanical processes of the internal organs are illuminated or made conscious by the soul. This idea of the Sāṃkhyas, that soul and light are the same, or—to put it otherwise—that the soul consists of light, we undoubtedly have to regard as the source of the similar idea of the Gnostics.

In regard to another point, Lassen (on pp. 384, 398 et seq.) has rightly acknowledged the influence of the Sāṃkhya philosophy upon Gnosticism. It was Ferd. Chr. Baur who even before him (in his work, "Die

* On the other hand, I must confess that I am unable to trace that resemblance between the Sāṃkhya philosophy and the doctrine of the Valentinians on the origin of matter which is stated by Lassen on pp. 400, 401. The agreements of the Sāṃkhya system with that of the Ophites, collected by Lassen in the following pages, likewise appear to me open to doubt.

† Comp. *Sāṃkhyasūtra*, I. 145: "[Soul is] light, because the non-intellectual and light do not belong together," and VI, 50: "Being distinct from the non-intellectual [soul] which has the nature of thought illuminates the non-intellectual." The commentator Vijnanabhikṣu makes the following remark on the first passage: "The soul is in its essence light like the sun," etc.

christliche Gnosis," pp. 54, 158 et seq.) had noticed the remarkable agreement of the classification of men into three classes peculiar to several Gnostics, with the Sâmkhya doctrine of the three Gunas. As I have entered in detail upon this theory in my forthcoming book on the Sâmkhya philosophy, I only wish to state here that in this system every individual is considered as appertaining to the sphere of one of the three powers, according as the luminous, serene, and joyful, or the passionate, fickle, and painful, or again the dark, motionless, and dull character predominates. There is also another interesting parallel to be found.* It is that between the Sâmkhya doctrine according to which the Buddhi, Ahankâra, and Manas, i. e., the substrata of the psychic processes, have an independent existence during the first stages of the evolution of the universe, and the Gnostic tenet which allots personal existence to intellect, will, and so on. I am sure that those who are better acquainted with the Gnostic systems than I am, would be successful in finding some more points of contact, upon studying the doctrines of the Sâmkhya philosophy in detail.

In passing to Neo-Platonism, we find that here also Lassen has valued the influence of the Sâmkhya doctrines to its full extent. The views of Plotinus (204-269 A. D.), the chief of the Neo-Platonists, are in part in perfect agreement with those of the Sâmkhya system. The following sentences must be placed here: the soul is free from sorrows and passions, untouched by all affections; for the sufferings of the world belong to matter. By his philosophy Plotinus promises to deliver the world from misery, and this is the same purpose as that of the

Sâmkhya system which strives to lead men to discriminative knowledge and with it to redemption, that is to say, to absolute painlessness. Though all Brahman systems have made it their task to liberate mankind from the miseries of mundane existence by means of some special knowledge, yet none of them has so much emphasised the principle of this life being full of misery, as the Sâmkhya system; none of them has defined the word "redemption" with the same precision as "the absolute cessation of pain."

On page 428 Lassen establishes a connexion between a Vedântic notion and the sentence of Plotinus, that one may also be happy when sleeping, because the soul does not sleep. But there is no necessity for it. The same doctrine appertains to the Sâmkhya system.† Deep dreamless sleep is there, too, stated to be homogeneous with redemption, inasmuch as in these two states the affections and functions of the inner organs have stopped, and pain with them. Considering the many cases in which the dependence of Plotinus upon the Sâmkhya system is established, we need not hesitate to derive this idea from the Sâmkhya system as well. These numerous agreements must, however, make us doubly careful not to expand too much the limits of this dependence, and for that reason I am bound to say that the parallels which Lassen has drawn (p. 418 et seq.) between the theory of emanation, set up by Plotinus, and the doctrine of development in the Sâmkhya system appear to me out of place in the series of coincidences here treated.

Though there is a good evidence of harmony between the *pure* Sâmkhya doctrine and the Neo-Plato-

* Mentioned by Fitz-Edward Hall in his translation of Nehemiah Nilakantha Sâstri Gores *A Rational Refutation of the Hindu Philosophical Systems*, Calcutta, 1882, p. 84.

† See *Sâmkhyasûtra*, V, 116.

nism of Plotinus, there exists even a closer connexion between the latter one and *that* branch of the Sâmkhya philosophy which has assumed a theistical and ascetical character, and has, under the name of the Yoga philosophy, acquired an independent place among the Brahman systems. The morality of Plotinus is altogether of an ascetic nature. This feature might be explained, it is true, by an inclination towards Stoicism; but on account of its agreement with the Yoga system in the following points, this ascetic coloring, has, most probably, its foundation in the influence of this system. Plotinus pronounces all *worldly* things to be vain and void of value, and he, therefore, calls upon us to throw off the influence of the phenomenal world. If we keep off all external impressions and by way of concentration of thinking overcome the multiplicity of ideas, resulting from these impressions, the highest knowledge will fill our mind, in the form of a sudden ecstatic perception of God. There is not the slightest difference between this theory and the doctrines of the Yoga philosophy. The "union with the deity" mentioned by Plotinus is the *pratibhâ* or the *prâtibham jñanam* of the Yoga system ("the immediate, universal knowledge of truth, which, after methodically exercising the ascetic Yoga-praxis, comes upon us unexpectedly").*

Besides Plotinus, we principally have to consider his most distinguished disciple Porphyry (from 232-304),† who, even more than his master, has followed the Sâmkhya philosophy. With him the Indian influence can be proved *directly*;

for he has made use of the treatise of Bardesanes, from which he copied an important passage about the Brahmins. And Bardesanes had acquired authentic information about India from the Indian ambassadors who were sent to the Emperor Antoninus Pius. In all principal points, Porphyry agrees with Plotinus, as, for instance, in his demand to give up the external world and to seek truth by contemplation; but Porphyry records in a purer way than his master the Sâmkhya doctrine of the contrast between the spiritual and the material world. His dependency upon the Sâmkhya philosophy is also to be noticed in his doctrines of the reign of the spiritual over the material, of the omnipresence of the soul when liberated from matter, and of the beginninglessness of the world.‡ Here we must also note the interdiction to kill animals, made by Porphyry, and his rejection of sacrifices. To be sure, Lassen says, on page 432, that Porphyry here followed the Buddhist law; but as we are dealing with things which Buddha adopted from the Sâmkhya system § there is no reason why we should not derive them from the primary, instead of the secondary source.

I think we need not enter upon the resemblances which Lassen discovers (p. 434 et seq.) between Indian ideas and the later Neo-Platonist, Abammon, (about 300); for this fantastical and superstitious teacher, and the ideas peculiar to him, do not offer any but doubtful points of contact with Indian models. Only one opinion of Abammon comes into consideration, and that even was already suggested by his predecessors. It is the idea,

* See *Yogasutra*, III, 33.

† Comp. Lassen, p. 430 et seq.

‡ This last point is not mentioned by Lassen.

§ Compare the preface to my translation of Aniruddha's Commentary on the *Sâmkhyasûtras*, etc., Calcutta, 1892.

that people who are filled with a holy enthusiasm attain miraculous power.* Herewe clearly perceive the coincidence with the conviction universal in India, that miraculous powers are to be acquired by the methodical exercise of the Yoga-praxis. The Yoga philosophy promises, as the fruit of such exercise, the acquisition of the faculty of making one's self invisible, infinitely large, or infinitely light, of assuming other bodies, of changing the course of nature, and the attainment of other supernatural powers.

I cannot take leave of Neo-Platonism without mentioning a highly important point of agreement with the Indian world of thought, which, it is true, neither concerns the Sāṃkhya philosophy nor Buddhism, but which nevertheless impressively supports our arguments, as it is a most significant link in the series of Grecian loans from India. In a little essay by Professor Weber, "Vāch and Logos indische Studien," Vol. IX, the author, with great caution—"without intending in the least to settle this question"—has put forward the supposition that the Indian conception of the *vāch* (a feminine noun, meaning voice, speech, word) may have had some influence upon the idea of the Logos which appears in Neo-Platonism and passed from there into the Gospel of St. John. Weber starts from the hymn, Rig-veda X, 125, in which the Vāch already appears as an active power, and he refers to the personification of the "Divine Vāch" or language, as the vehicle of priestly eloquence and wisdom. He then traces the development of this idea through Brāhmaṇa literature, where the Vāch becomes more and more similar to the Logos in the beginning of the Gospel of St. John. In the numer-

ous passages quoted by Weber, the Vāch appears as the consort of Prajāpati, the creator, "in union with whom and by whom he accomplishes his creation; yea, the Vāch is even ultimately the most spiritual begetter, and now and then she is placed absolutely at the beginning of all things, even above the personal bearer of her own self." Weber concludes this pithy article with the following words: "There are certainly no difficulties in understanding the cosmogonical position of the Vāch which is simply to be conceived as the culmination of glorifying priestly meditation and knowledge, while the same position of the Logos, on the other hand, appears without any suggestion as to its origin or development." This idea of Weber's I hold to be an exceedingly happy one, and, in my opinion, it deserves another name than that of a mere supposition. Only I may be allowed, in this connexion, to set one point aright. It is not Neo-Platonism in which the idea of the Logos first appears, but it is derived there from the doctrines of Philo, which to a great extent are the basis of Neo-Platonism. Philo again adopted the doctrine from the Stoics, and they took it from Heraclitus, to whom the Logos already was the eternal law of the course of the world.† My opinion, mentioned above, of Heraclitus being influenced by Indian thought, meets, accordingly, with a welcome confirmation. If the whole theory is right—and I think it is—the derivation of the theory from India must be put more than five hundred years earlier than would appear from Weber's statement.

Among the Indian doctrines which we believed we could trace in Greek philosophy, those of the

* See Lassen, p. 438.

† Compare Max Heinze, *Die Lehre vom Logos in der griechischen Philosophie*, Oldenburg, 1872.

Sâmkhya system occupy the first place; agreeably to their character, they presented the smallest difficulties, when transplanted to a foreign ground and embodied into a new world of thought. This influence of the Sâmkhya and Indian philosophy in general upon Occidental philosophy does not extend beyond Neo-Platonism. And—except the Buddhistic coloring of Schopenhauer's and Hartmann's philosophy—even in our modern time we cannot notice any real influence exercised by Indian ideas. Even in the compendiums of the general history of philosophy the Indian systems are usually entirely omitted. It now need not be proved that this is a mistake. An explanation of this indifference may be found in the fact that the Indian systems became known in Europe and America only in their roughest outlines in this century, and

that—with the exception of Deussen's excellent description of the Vedânta philosophy (Leipsic, 1883)—they have not been laid open to study by detailed works. I hope to contribute a little to fill up this gap in our knowledge of Indian philosophy, by my exposition of the Sâmkhya system which will appear in a few months.

I have [confined] myself [here] to seeking out, and so far as possible, to proving the *historical* connexion between Indian and Greek philosophy. But to follow up the *internal* relations of the Indian doctrines to the whole Occidental philosophy and to trace the *occasional* agreements in detail, that would have been a task, the performance of which surpasses the limits of this paper.

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LIFE OF JARA BHARAT.—A BHUKTA.

(Concluded.)

HERE I give the reader the direct words of Shukadeva, which he addressed to Parikshit in reference to this event. "O Vishnu dutta Parikshit! (Parikshit a gift of Vishnu. Krishna saved the life of Parikshit while in his mother's womb from the wrath of Ashwatthama)* do not be the least astonished at the fact, that *Mahatma* Bharat was not at all frightened to know that he will be killed by the robbers. Those who devote themselves to God get freed from the ignorance of placing their self-hood upon embodied existence. They are friends of all, so they have no enemy. Bhagaban himself, taking the shape

of Bhadrakali and others, always protect them with watchful care. In fact those who take refuge in the feet of Narayana, who is the shelter of all and destroys all fears, never incur any loss. On another occasion when the king of the land was travelling in a palanquin, his attendants finding Bharat a strong and stout man and of a dirty and mean exterior, idling his time away by the side of a stream, caught hold of him to carry the king some miles. In those times it was the practice to catch hold of low class people and labourers and force them to carry the palanquin of the king or his chief officer for some distance. *Ma-*

* Vide Mahabharat.

hatma Bharat, though by no means fit to do this, put in his shoulders under the bar of the palanquin as directed by the servants of the king and began to carry without showing any reluctance. Bharat had a peculiar habit of walking. Lest he should trample any creature to death, Bharat first used to look over a space of the length of an arrow before him and then place his foot upon the ground. Now as all other bearers of the Palanquin were running fast forward and Bharat kept his pace slow and steady within the bound of his discretion, it naturally became very unpleasant for the king to keep his seat. He called out angrily to carry carefully. The other bearers replied that they were all carrying in an even pace. Only the new man who was but then engaged was going in a measured pace of his own which caused the palanquin to move in that unseemly manner. The king on hearing this chided Bharat in a jeering tone reflecting upon his stout body and dirty appearance, but Bharat went on silently as before. The king did pass his days with many wise and old men and was at the time going to study the famous Sankhya-Shastra of Kapila. Still the influence of wealth and his position were not without their effect upon his temper and when the palanquins wayed again he could restrain himself no longer but thundered and addressing Bharat said "Villain ! are you dead in life and, therefore, bold enough to disobey me ? As death chastises people so will I chastise you." The king Rohugan considered himself a great sage and a god among men. In his vanity he insulted Bharat the beloved of God ; he was ignorant of the ways and habits of *Yogeswaras* and therefore could not see in Bharat a perfected being who was the friend of all and held his existence in *Bramh*. Bharat took pity upon the king

and for the first time in his life opened his lips saying, "Oh brave warrior ! if the bearer feel any weight and that weight be felt by me, if there be any path to be trodden and that path be *mine*, then whatever you have said is right. You called me stout and dirty, but wise men never say so. The body may be stout or thin, but the *âtma* is neither of them. Those who regard themselves to be the body are affected by its changes and attributes, but I have no such ignorance. You told me that I am dead in life. Well, you were right there, for the changeful body is dead in life. You also said, you are disobeying the orders of your lord ; you were also not far from the truth there, for none is without dependence. But if you want to lord over me at the present time, it cannot be reasonable. The relation "master," and "servant" are of the false phenomenal world, they are not substantially true. Or if you desire to exert your power as a king over me, you may do so. Order me what shall I do. I have attained *Jivanmukti* and have become *Bramhswarupa*. I live in the absolute, how can you possibly teach me any thing?"

Here Shukadeva explained to Parikhit, that Bharat was exhausting his *Kriyamana Karma*. The *Avidya* which causes the idea of self-hood in body had long ceased to veil his intellect, so he had no sense of insult and respect and after this short speech began as before to carry the palanquin of the king.

I need not tell the reader that king Rohugan was startled to hear such words from the lips of a common labourer for which he took Bharat. He instantly came out of his palanquin and on looking close at Bharat found that he had the holy thread in his neck !

This was enough and he prostrated himself at Bharat's feet begging

to be forgiven for the great sin he committed. When he recovered a little from his surprise he faltered out, "Who are you that travel in this disguise? Are you the white *Rishi Kapila* or any *Abadhuta* of the rank of *Dattatreya*? Oh *Bhagaban*? I am not afraid of the thunder clap of *Indra*, or the *Trishula* of *Siva*; the wand of death I care but little and the power of the other gods I regard not; but my heart fails me when I hear that a *Brahman* has been insulted. Oh forgive me for my unwilling fault and disclose yourself to me that I may be saved from the perilous path of *Samsar*. In reply *Bharat* related to the king the various events of his previous births and pointed out the way by which he attained his present position. He said that man is but an earthly phenomenon. In this world he is called by various names as bearer, king &c. That phenomenon has the feet under the legs, the knees and thighs above them, the loins, the stomach, the breast, the neck, and the head in due ascending order—no other creature is seen like him. Upon his shoulders there is a woolen palanquin and within the palanquin is an earthly phenomenon bearing a name "the king." How can pure consciousness identify itself with earth? Forget your foolishness. The earth is but a name only. The atoms which foolish reasoners argue to be the origin and the end of matter have their existence only in the brain-land of such thinkers. Ignorance is the author of five things: variety, habit, desire, time and karma. Know this ignorance. That which has no within and no without, which is most full and which has no change or part, that pure consciousness is the truth and the Supreme Substance; sages call that consciousness both *Bhagaban* and *Basudeva*. Hear my advice, *Rohugan*. No amount of devotion and

purity of life in the world whether in the shape of worship or charity or other good acts can enable a man to get an insight into the nature of this consciousness; only the touch of the dust of the feet of *Moha Purushas* is the means to secure it. The *Moha Purushas* avoiding the vulgar affairs of the world always remain engaged in discoursing upon the pure subject of the infinite glory of *Basudeva* and the person desiring for salvation get his object by hearing them. *Mahamuni Bharat* concluded his speech with a charming and instructive parable—that of the forest of *Samsar*. The principal points of this parable are given below. The *Prabrittih Marga* (the usual way of the world) has been compared to the path which leads to this forest. The jivas to the merchants that trade in that forest; the six robbers to the six senses; the tigers and jackals to the wife and children; the venomous reptiles to the thieves and liars; the *Gandhurba-nagars* and *Pishaches* to the imaginary happiness or air castles. The tempest and dust have been compared to woman and desires, the ominous shrieks of the owls and the piercing cries of the invisible insects to the harsh and cruel treatment of superiors and rivals, the dried up lake to the company of the wicked, and the fire that breaks out by the friction of wools to the house where the family lives in each other's company. The various duties of home have been compared to the climbing up to the summits of mountain. The company of cranes and vultures, and that of swans and monkeys have been compared to the worship of evil powers, the company of *Brahmans*, and that of the family and relatives, respectively.

Rohugan was satisfied and convinced beyond a shade of doubt as to the truth of the teachings of *Bharat* and carefully locked up his

instructions in his heart. A steady meditation on them and estrangement from the worldly affairs soon enabled him to pass beyond the manifold veils of *Abidaya* and get a look at the spiritual sun whose light illumines the intellect of man

as well as the distant stars and suns. After this Bharat went forth to wander over the face of the wide world until Nature herself tired out by his patience gave up her attempts to bind him altogether.

A. H. B.

PRANSNOTTARA.

(1). *What is the Hindu view regarding Fate and Free-will?*

Ans. Fate is defined by Bashista as the result of free-will. Every exercise of free-will in one incarnation is followed by a definite reward or punishment in the next. The latter is called Fate. Fate is, therefore, the consequence of a natural law, and nothing more.

(2). *What was the view of Gautama Buddha as to the Ultimate Cause of the universe?*

Ans. There is no question on which opinions differ so much as in this. Buddhism has various phases. The popular Buddhism current in China is theistic. Others hold the pantheistic view. A large section expound atheism. It is very difficult even for a thorough scholar of Buddhism to determine what was the doctrine of Buddha himself. Let us view the question from the Hindu stand-point. Buddha is regarded as an *avatar* by the Hindus. Now an *avatar* can never teach atheism. But it is very peculiar that Buddha is regarded by the Hindus as the *Chhal Avatar* i. e., an *avatar* whose mission was to mislead mankind. To us it seems to be rather a very strange theory. We can not conceive that the Supreme Being did not find any other means of reforming mankind than that of mislead-

ing them. In the second place, common sense tells us that a religious teacher to whom one-third of the human race owe their allegiance can never preach atheism. Atheism can not hold in subjection more than one-third of the human race. Who can deny that there is a kernel of Truth in all that Buddha taught?

(3). *What is the rationale of fasting?*

Ans. Conquest of the body and of the external senses enables the mind of man to work more freely in a higher plane. The passions become subdued and spirituality shines forth without resistance. Moreover there are certain days in the month when the moon sheds a peculiar influence on our physical body and produces a general torpor of its functions. For this reason fasting is enjoined on the New-moon, Full-moon, and Ekadasi days. Fasting should vary according to the constitution of different individuals and should in most cases be moderate. There is no use of lowering the vital powers by long-continued fasts. For the above reasons fasting contributes a good deal to the spiritual progress of a religious man.

(4). *What is the immediate cause of Mukti?*

Bairāgya (non-attachment) and *Gnān* (self-knowledge) are the two-

fold requisites of *Mukti*. The former makes our mind free from worldly attachment so that it may turn its attention to the inner world and attain freedom. The latter makes us realise the infinity of one's ego which fills every atom of the Universe. Non-attachment and self-knowledge are the two wings which lead a *jiva* to the abode of Bramh.

(5). What is the way to know the *truth* of things?

Super-sensual intuition. By means of such intuition, the *Yogi* can perceive directly the noumena of things, the reality of which lies behind the veil. This is the only process by which the Truth of things can be known. It may be called hypersensual cognition.

THE RELIGION OF SCIENCE.

IN order to establish the Religion of Science it is by no means necessary to abolish the old religions, but only to purify them and develop their higher possibilities, so that their mythologies shall be changed into strictly scientific conceptions. It is intended to preserve of the old religions all that is true and good, but to purify their faith by rejecting superstitions and irrational elements, and to discard, unrelentingly, their errors.

The influence of Science is felt in our religious life everywhere, and its ultimate aim can but be a rationalising of the religious faith and a broadening of the sectarian creeds into one cosmical religion, the religion of truth, i. e., of scientific truth, the Religion of Science.

We must introduce, on the one hand, the warmth of religious enthusiasm into the province of philosophy and science, and on the other hand, the spirit of uncompromising criticism and scientific research into the domain of religious conviction. Religions develop naturally.

Religions of today are not the product of a supernatural revelation, but are based upon the science of the times when they were founded.

Our religion must embody the maturest, surest, and best established knowledge of today.

The Religion of science is still a voice crying in the wilderness. Yet it comes from the heart of mankind and cannot be suppressed. Should it remain unheeded, it will be repeated by others that shall come after us, until its warning be heard and obeyed.

Information can be had only through inquiry. We have to prove all things and hold fast that which is good. "Seek, and ye shall find."

Every religion is, or should be, a conviction that regulates man's conduct, affords comfort in affliction, and consecrates all the purposes of life.

Science is the methodical search for truth, and truth is a correct, complete, invariable, and comprehensive statement of facts.

The Religion of Science is that religion wherein man aspires to find the truth by the most reliable and truly scientific methods.

The Religion of science does not rely on human authority, even though that authority pretends to have special revelations from some supernatural source.

The Religion of Science accepts certain principles. These principles are:—

1. To inquire after truth.
2. To accept the truth.
3. To reject what is untrue.
4. To trust in truth.
5. To live the truth.

There is no difference between religious and scientific truth. There is a holiness about science which is rarely appreciated either by priests or by scientists. There is but one truth, which is to be discovered by scientific methods and applied in our religious life.

The faith of the Religion of Science is its trust in truth. It is the conviction that truth can be found and that truth is the sole redeemer. Faith is a moral attitude, creed is a mere belief.

The Religion of Science is not a religion of indifference; it does not proclaim that kind of toleration which allows every man to believe and act as he pleases. On the contrary, it proclaims most positive and stern doctrines.

Truth can be attained step by step. Inquiry into truth is not only a scientific necessity, it is also a religious duty, and no pious devotion is of the right kind, unless it be accompanied by the spirit of research.

The doctrines of the Religion of Science are the result of experience, not of one man only, but of the whole race.

Rituals and ceremonies are symbols instituted to convey in allegorical form religious doctrines. They express by visible signs and outward forms the invisible spiritual relations between men and God.

The Religion of Science attaches no intrinsic value to symbols themselves, but only to their meanings. There is no magic power in symbols.

The Religion of Science propounds the following main doctrines:

1. That every act has its un-

avoidable consequences, good or evil, according to the nature of the act.

2. That the moral commandments in which almost all the established religions agree are sound.

3. That which is good and that which is evil must be found out by scientific investigation.

Scientists, as seekers of truth, are prophets of the Religion of science.

Prophets and priests have authority in the measure in which they represent the authority of moral conduct. They have no authority of themselves.

Scientists have authority in such measure as they have investigated, found, and proved the truth. They have no authority of themselves.

It is true that we are surrounded by mysteries, temptations, and afflictions. These conditions of our life urge us the more seriously to search for the truth, lest we go astray and become the victims of our errors. There is certainly no other choice left for us than to take reality as it is, to understand it, and to *act in accord with* its laws. We cannot make the truth; we cannot fashion it at our pleasure; we can only accept it. But blessed is he who trusts in the truth, who hearkens to its behests, and leads a life in which obedience to truth is exemplified.

THE AUTHORITY FOR CONDUCT.

Truth is a correct statement of facts. We have to view facts so as to discover in them that which is permanent. We must dig down to that which is immutable and everlasting, that which will be the same in the same conditions; that which is beyond our control. We cannot alter or fashion it. It is as it is, and we have to mind it in all things which we do or aspire.

These wonderful features of facts, which we call laws of nature, have shaped the world and man, and the

moral ideals of man. They are the everlasting in nature. They form a harmonious system. They are all corollaries of an all-pervading regularity. A stringent and irrefragable order in constantly changing conditions!

The everlasting in existence is the ultimate authority for our conduct, and, as such, it has, in the language of religion, been called by the name of God.

The evolution of social beings takes place according to law, and this law is briefly called the moral law of nature. The moral law is as stern, implacable, and irrefragable as any other law. Wherever it is heeded it will bring blessing; wherever it is disobeyed, it will be followed by curses.

All religious commands are human formulas designed to inform people how to live in accord with the moral law. Not the authority of religious commands, but that of the moral law, is ultimate. Religious commands derive their justification from the moral law of nature.

Science does not speak of God; yet it teaches God; for every law of nature is a part of God's being. Every law of nature is in its sphere an authority for conduct; it is a power which can be adopted to our wants only when we adapt ourselves to it. It is independent of our wishes and cannot be infringed upon with impunity.

The various views of God are denoted by the following terms:

Theism, or the belief that God exists.

Atheism, or the view that rejects any conception of God.

Polytheism, or the belief in many gods.

Monotheism, or the belief that there is but one God.

Anthropotheism, or the belief that God is a personal being like man.

Pantheism, or the belief that identifies the All with God.

Deism, or the view that God is a personal being, the creator and legislator of the universe.

Entheism, or the view that regards God as inseparable from the world. He is the eternal in nature.

The Religion of Science is not atheistic, but theistic.

Number does not apply to God. God is one, not in the sense that there is one kind of Godhood. There is not one God-being; but there is divinity. God is one in the same sense that there is but one reason and but one truth.

The God of the Religion of Science is not a person. We should neither call God personal nor impersonal, but super-personal.

The Religion of Science does not accept Pantheism. It does not regard nature and all parts of nature or all aspects of nature as identical with God. The eternal of nature only is God. Those features alone are divine which serve us as authority for conduct. We do not look up with reverence to the forces of nature which we utilise, but only to that power which moulds worlds, which fashions our being, and which moves onward in the progress of evolution. This view we call *Entheism*.

Paul Carus.

THE SHASTRIC METHODS OF SUBDUING THE INDRIAS AND THE MIND.

ON this subject we will deal with the methods of restraining or subduing the Indrias and the mind. By Indrias we mean the five organs of action (*i. e.* the organ of voice, the hand, the foot, the organ of excretion, and the organ of generation), the five organs of sensation, (*viz.* those of hearing, seeing, smelling, tasting and feeling) and lastly the king of all the senses, we mean the *mana* or the mind.

The ancient Aryan authors classify the Indrias into two parts, the outer and the inner. By outer organs we mean the ten *Bahirindriasi*, *i. e.* the five organs of action, and the five organs of sensation. The four inner organs are the *Mana*, *Buddhi*, *Chitta*, and *Ahankara*. Now these four inner organs are nothing more than the different manifestations of *mana* or the mind; so *mana* virtually comprises all the inner organs of man. Some Rishes give it a different appellation, namely, *Buddhi* or rather the *Buddhi tatwa*. The subjugation of the inner and the outer organs is termed "Sama" and *Dama* in our Dharmashastras. So long as the Yogi could not perform the "Sama" and the "Dama" *Shádhanás*, he could not attain the highest bliss or the peace of mind. The great sage Sankaracharya says: "The unsubdued faculties of sensation and perception of man are his real enemies; when these faculties come under his control they prove themselves to be the greatest of friends. The man who conquers his mind conquers the world." It is for this reason the great sage Vashistha advised Rama to conquer his mind :

*Kevalam tunmano mátra jayena
sádyate padam.*

Yoga Bashistha Ramayana.

(a). The great *pada* or *moksha* can easily be obtained by the subjugation of one's own mind only.

That the mind is the prime mover in all our voluntary actions either of the senses or of the organs, is acknowledged by all the *Rishees*.

Goutama in his *Nyaya* philosophy very rightly remarks that no organ of action or of sensation can ever work by itself unless mind acts through it. The ten outer organs of the *Jiva* can perceive and take hold of *sagun* objects, but the mind though material in its nature, can perform the double functions of perceiving both the *Sagun* and the *Nirgun*, we mean thing or things that cannot be perceived by the outer senses or organs. According to the theory of *Yoga Shashtra*, *Sankhya Darshana*, and even *Vedanta*, the universal mind or the *mahat* which is analogous to the *Brahma* of the *Puranas* is the cause of this phenomenal world. The universal mind which though one and the same everywhere, appears as different in different *Jivas* owing to their respective diversified *Karmas*. *Kapila* says "*Baktivedah karma bishesát*"

(b). The different *Karmas* make the one *mana* and the *linga sharira* appear as different in different beings. It is for this reason that respective individual exertion or *sádhana* is required for the subjugation of the mind and the organs of a particular man. It is an indisputable fact that if one can restrain his own mind the other organs

come under his direct control. Now let us see how the unsubdued senses and more especially the uncontrolled mind becomes the real enemy of man; and how again do the same senses when restrained, prove to be the greatest of his friends. In the second chapter of Bhagabatgita, we find the following slokas,* "The man who meditates deeply on any object of the senses for which he has an inclination forms an interest, from interest or concern passion is created, from passion follows anger *i.e.*, when one's passion is not fulfilled anger is produced. Folly is the outcome of anger, in other words, the man then forgets the sacred teachings of the Acharjas and the Shastras. The loss of memory brings on the loss of reason, and by the loss of reason the man loses everything and himself. The mind following the actions of uncontrolled organs or moving passions carries away his reason as the storm carries the bark in the raging ocean. The man who has been able to subdue his passions is possessed of true wisdom. When a man subdues his mind he gets rid of all sorts of earthly desires enmity and wrath. The man of a governable mind forsaking the objects of the senses with all his faculties rendered obedient to his will and freed from pride and malice, attains supreme bliss."

The above and similar Slokas which we need not mention prove beyond the possibility of a doubt that our mind is the chief cause of our sorrow or bliss.

Now let us see how the Aryan Rishies define mind and its peculiarities. Bhagawan Vashistha says:—

"The mind is nothing more than the light or knowledge of good and evil. The Pundits call mind the manifestations of objects, for there is no such thing as mind save manifest-

tations. Sankalpa and Mana are not different things. By Sankalpa we mean the imaginative faculty. Where there is Sankalpa there is mind. Again sankalpa, Abidya-Sansara, Mana, and Bandhana are synonymous terms. The unsteady mind manifests itself in different ways; it sometimes shrieks in delirium or acts like a mad man, sometimes it enjoys the objects of the senses, sometimes it roves in different places, sometimes it creates different objects in imagination and so forth."

From the above it is clear that the chief characteristic of an unsubdued mind is that it is unsteady and changeable. The great sage Vashistha advised Rama—that as heat is the inherent virtue of fire so is changeableness the virtue of mind.

Now let us see how this fickle mind is to be subdued and concentration is to be practised. We see that different writers have written different methods for the concentration and subjugation of the mind. Now if we go deep into the subject we can easily find out that though the various methods appear as different, they are either virtually all the same or one is the auxiliary of the other. For instance, let us quote the 4 Sadhanas of Vedanta philosophy viz., (1). The discrimination between the Nitya and Anitya *i.e.* real and unreal; (2). The indifference to enjoyment whether in this world or in the next; (3). To be possessed of the six qualities of Shama, Dama, Uparati, Titiksha, Sraddha and Shamadhan; (4) the desire for Mukti or the final emancipation.

Now it is next to impossible for a Yogee to discriminate between Nitya and Anitya unless he masters the sixteen objects of Naya philosophy, in other words, unless he gets thorough knowledge of the Nayashastra. Indifference to enjoyment is nothing more than the Nishkam Karma or

the unselfish actions of Gita and other religious books. The six qualities of Shama, Dama &c., are virtually the Sadhanas of the Astanga Yoga. The desire for final emancipation can never arise in the mind of a Yogi unless there be Vichar (reasoning), Vivek (true knowledge) and Vairagya (dispassion) in the beginning. Then again unless there is Vivek and Vairagya, the non-desire for any sort of enjoyment, we can never perform Nishkam Karma. In this manner we can prove by various methods that the different methods prescribed by the different Rishis of old, are virtually the part and parcel of the one universal method for the concentration and the subjugation of the mind.

We will now describe some of the methods for the attainment of the above object. For instance in the Bhagabat Gita we find Arjuna saying :—

The mind, O Krishna! is naturally unsteady, turbulent, strong and stubborn; I therefore esteem it as difficult to restrain it as the wind. Then Sreekrishna answered. The mind, O Valiant Youth! is undoubtedly unsteady and uncontrollable, yet I think, it may be restrained by continued exercise and Vairagya or aversion to worldly enjoyments. The great Rishi Patanjali also recommends the above as one of the means for the concentration and subjugation of the mind. In the Yoga Shastra we find—

Abhāsa bairāgyābhāyāṁ tunni-rodha.

The suppression of the functions of the thinking principle is effected by exercise and dispassion. Aversion from sensuous object is produced by dispassion, resulting from a knowledge of the evil influence of those objects (on the thinking principle) and confirmed steadiness is acquired by exercise which makes it a source of happiness and quiet, and by the conjoined effect of the two, the func-

tions of the thinking principle are suppressed. Maharshi Patanjali speaking of exercise or *Abhyasa* says—

Tatra sthitau jatno bhayasaḥ.

Exercise is the repeated effort by which the thinking principle remains in its functionless state. Now Stheti or functionless state is that condition of the thinking principle in which it abides in its own original form, free from all function; and the effort or endeavour repeated again and again to bring it to that condition is exercise or *Abhyasa*. Kapilacharya also expresses the same opinion with Patanjali and Vyasa when the says in Sankhya Darshana—

Bairāgyādbhāsā scha.

Dispassion and repeated efforts are the means of attaining Yoga Siddhi. The great commentator Bigyan Bhikshu says that the meaning of the above aphorism is that though *Yama Niyama Ashana, Pranayama*, and *Pratyahara*, the five lower or outer *Angas* or parts of Astanga-Yoga are recommended by Patanjali and other Rishis, yet an *Uttamadhikari* or one who is highly qualified for Yoga, may not practise the lower five *Angas* and can take up the last three, viz., the *Dharana, Dhyān* and *Samadhi* as the means for attaining the end. It is believed by the Rishis that the *Uttamadhikaries* performed the lower parts of Astanga-Yoga in their previous births and so they need not minutely go through these *Angas* in their present lives. It is for this reason that the highly qualified Chela must practise concentration of mind by being guided by dispassion and then he is able to attain the *Gyanam* or true wisdom. Kapilacharya also speaks of *Pranayama, Asana* and other *Angas* of Astanga Yoga as auxiliary means for the concentration of the mind in the third chapter of Sankhya Darsana. Suffice it to say that *Kapil Deva* also admits with Patanjali and others that *Astanga-Yoga* helps in the

concentration and subjugation of the mind. Now it is a fact that though all the *Angas* or *Sadhanas* of *Astanga Yoga* may not be necessary for an advanced Chela, still some of the *Angas* or parts are necessary as the means for conquering the mind. It generally happens that the qualified *Yogi*, performs the lower *Angas* without making any conscious efforts for the same. For instance, at the time of *Dhyanam* or meditation, *Pranayama* or the regulation of the breath is performed unconsciously by the expert *Yogi*. We see that the outer means of *Sadhanas* act wonderfully as auxiliaries for the inner means of *Sadhanas*. Sree Krishna also recommends the following as the means of subduing the mind.* "The *Yogi* should constantly exercise his *Yoga* in private. He should live in a lonely place, where he should try to subdue his senses and the mind. He must be free from all sorts of hope and lovely objects. He should place his *Ashana* on a plot which is undefiled and pure in atmosphere and which should be neither too low nor too high; he should sit upon a seat made of the sacred *Kus* grass covered with a skin

of a deer and a cloth. There he, whose business is the restraining of his passions, should sit with his mind on one subject alone in the exercise of his devotion for the purification of his soul, keeping his head his neck, and body steady without motion, his eyes fixed on the tip of his nose, looking at no other place around. He, the *Yogi*, by slow but steady resolution fixes his mind within himself, by slow but steady progress, and should think of nothing else. The *Yogi* of an humble mind, who thus constantly exercises in this way, enjoys the Supreme Bliss." Now the above clearly proves that most of the *Angas* of *Astanga Yoga* are recommended by the great *Yogeshwar* Sree Krishna. The *Gita* also speaks of *Pranayama* as one of the methods of *Yoga Sadhana*. The *Slokas* quoted above have connection moreover with the other methods for the restraining of passions as described by *Patanjali* in his *Yoga* philosophy of which we shall speak afterwards.

(To be continued.)

SHUNKERNATH PUNDIT.

THE LIFE OF SREE SANKARACHARYA.

(Continued).

IN the sixth Chapter, to which we now come, is described among other matters, the meeting with Siva, the composition of the *Bhasya* and other books and commentaries and the revival of the forgotten *Atma-Vidyá*.

When Sankara had lived some days in Kashi, there came a Bramhan's son from the land of Chole situated on the bank of the Kaveri and prayed to Sankara to take him as a *Shishya*.

Sankara, finding him of genuine worth initiated him in *Sannyas* and took him in his favor. This was Sanbandana, the first *Shishya* of Sankara. Here, also the other *Shishyas*, Chitsukha, Anandagiri &c., met Sankara and were initiated by him. *Sáyana* mentions here a peculiar way of Sankara of instructing his disciples. He Says "*Byákhyá monam anuttaráh*"—Sankara explained everything to his disciples without

* *Vide Gita, Chapter VI, Slokas 10, 11, 12, 13, 14 and 15.*

opening his lips. To readers sufficiently acquainted with the *practical* part of our metaphysics,—I mean Yoga, the above sentence will have a double meaning. The esoteric meaning expressed in the book, being to the effect, that it was needless for Sankara to open his lips a second time before his disciples and that it was enough for them to have meditated upon his instruction *in the line* shown by him, so clear and invincible was his logic.

One noon while Sankara desirous of performing his bath and *ánhik of the hour* in the holy waters of Janhabí was going towards the river accompanied by his disciples he met in the way a *chandal* (a member of an exceedingly dirty and barbarous low-caste of the same name, almost out-side the pale of Hindu Society, earning their livelihood chiefly by hunting and other *brutal* acts; they are so much hated—that they are almost regarded with fright, and it is a decided misfortune to confront one of them, while the touch of their shadow causes pollution only to be washed away by the holy and disinfecting water of the Ganges) surrounded by four fierce-looking dogs coming from the opposite direction, almost blocking the way. Sankara ordered him to move away but the *chandal* without heeding his words, boldly confronted him and spoke as follows : “The words you just addressed to me, viz., to get out of the way are exceedingly inconsistent in you. For you teach *unity* of the All and according to you there is no *bheda* (duality or substantial difference). The *Átmá* is one, destitute of all blemishes, inherently pure, without affection, *be-ness*, consciousness, and Bliss. You are a famous Vedantin, how could you think of duality and differentiation in the same Param-*átmá*. Oh, I see, there have arisen some *Yatis*, who are dressed in yellow rags, and hold in their hands, the wand and the *Kamandalu* and are

sharp-tongued, but have not a drop of *Gnán* (real knowledge) in their shaved pates; they assume this dress only to cheat the *Grihastas*. Oh sage, tell me the meaning of your words “get away.” Is the *annamaya* (fleshy sheath) different from *annamaya*? Or is the *Sakshi* (witness) different from *Sakshi*? As the Sun remains unaffected, whether it be reflected in the wine, or in the Ganges, even so is there no duality or change in *Átma* which is the only reality within a Brahman and a Chandal. Then why this foolish fretfulness? Why this struggle to differentiate the one Eternal Infinite Fulness. How could you identify yourself—the unthinkable and unspeakable Infinite, whom no upádhí whatever (the dirt of matter) can even touch—with this transient body fickle as the elephant’s ear? I am struck dumb at the sorcery of the great magician Paramatma that a man of your wisdom shall still remain drunk with the lethe of illusion and have a care for the guidance of the mass.” Sankara, to say the least of it, was also struck dumb at these words of lofty wisdom of the chandal and suspicious of his personality admitted in suitable terms his error, remarking that the sense of duality was hard to be overcome. However he was ready to acknowledge him gladly as *Guru* whether he was a Brahman or a Chandal, who had realized his self and come to understand that the consciousness which shone in Vishnu, Virinchi, and Sankara was identical to the consciousness seen in the microscopic worm. While thus conversing with the Chandal, Sankara suddenly missed him from his presence and found before him standing in the Chandal’s place the great Mahadeva whose forehead is adorned with the half-moon—surrounded by the four Vedas. Sankara instantly prostrated himself before Mahadeva and with tears in his eyes, for the fulness of his feelings—began

to sing a hymn in His praise, in which, of course, all "personal worship" was conspicuous by its absence and only the conclusions of the wisdom found their expression from the grateful heart of the devotee glorifying his higher self. The great Dhoorjati extended his favor to Sankara in the most flattering terms and said that he (Sankara) had reached their level, was His favourite as Vádráyana and had the fullest insight into the purposes of all the Shastras. He too ordered Sankara to compose a Bháśya of Brahmasutras and blessed that his Bháśya would expose the falsity of all other doctrines and would be regarded as authority, not only by men, but in the Sabha (court) of Indra and Bramhá. He also directed, that after the composition of his Bháśya, Sankara should undertake a tour having for its object the (intellectual) conquest of Bhaskara, who professed the reality of both duality and unity, of Abhinabagupta—the Sakta, of Nilkantha—the Saiva who professed the doctrine of duality, of Guru Pravakara, of Mandanmisra who followed Bhattapada and other principal sages of the time. When the object of his mission would be fulfilled, he should be withdrawn into Him; saying this he vanished with the four Vedas, before all.

After this, Sankara left Kashi with

his Shishyas and went to Vadarikáram, where at the age of twelve he composed his famous Bháśya after debating upon the true spirit of the Vedánta Shástra many times with the Bramharsis who practised Samadhi at that place. Here also he wrote out the Upanished Bháśyas, the Gita Bháśya, and his other commentaries.

Among the disciples of Sankara there was a hard competition for gaining the highest favor of their Guru. But Sankara admired Sanandan's guileless devotion and was very partial to him. One day Sankara called Sanandan on the farther side of Gangá where he was staying alone, and Sanandan obedient to his call, prepared to go down into the water and swim the river over to the other bank. As Sanandan stretched his foot into the water, a lotus supported it and at each step throughout the whole distance, and fresh lotuses reared up their heads—making a bridge of lotuses to carry the feet of Sanandan, the devoted Sishya, to his Guru. When Sanandan reached the other side, Sankara clasped him to his breast, seeing the miraculous result of his extraordinary devotion to him and from that time he called him by the name of Padmapád.

(To be continued.)

"That Art Thou."

Chhandogya-Upanishad.

"This so solid-seeming world, after all, is but an air-image over Me, the only reality ; and nature with its thousand-fold productions and destruction, but the reflex of our inward force, the phantasy of our dream."—*Carlyle.*

THE LIGHT OF THE EAST.

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[No. 9.

KEYNOTES.

IT is very remarkable that not a single Theosophical Journal of India took any note of the labours of Swami Vivekananda in the Parliament of Religions at Chicago. Vivekananda was the representative of Hinduism and in point of intellectual greatness, he overshadowed the representatives of all other faiths. The Theosophical Journals considered him to be beneath their notice ; hence we found no mention of him in the organs of the Society. It was represented that Mr. G. N. Chakurburttty of Allahabad was the most prominent Hindu in the Parliament of Religions. The statement is wholly untrue for the neutral witnesses of the World's Fair gave a quite different account. The eclecticism of the Theosophical leaders did not allow them even to notice the great services which Vivekananda did for Hinduism.

* *

When it was rumoured that Mrs. Besant was converted into Hinduism Col. Olcott at once stepped forth to write an article in the Theosophist in order to give a lie to the statement. Theosophy, he said, was far broader than Hinduism, and it was, therefore, impossible for Mrs. Besant to accept the latter. But what is Theosophy ? Nothing but a summary and in some cases, an ill-digested summary, of the vast religious literature of the Hindus. Had there been no Upanishads, the Secret Doctrine would never have been written.

* *

We have overheard a Vegetarian to address the following words to a Christian Missionary : "You can not have the gospel according to Vegetarianism amid the reeking horrors of the slaughter house, the cruel surroundings of sport, the vulgar guzzle of riotous eaters of

flesh. Man can not escape from what he eats and what he does. The characteristic of the Carnivora attach themselves to the carnivorous. It really becomes simply a question of proportion and degree."

* *

"Nothing in human affairs is worth any great anxiety."

Plato.

* *

Some misunderstanding has arisen, among some of the Hindus of the Madras Presidency regarding the article entitled the "Hindus at the World's Fair" which appeared in the *Light of the East* for January. We have several letters in which the views of the writer of that article are roundly questioned. In reply we should state that the *Light of the East* is a Hindu Magazine in its widest sense. The orthodox view of Hinduism will find as much place in its columns as the more liberal view. Every shade of Hindu opinion will always be welcome in its columns. But this does not mean that the editor is responsible for the opinions of a contributor. We are not responsible at all for any signed article which may appear in the magazine. Hindu Orthodoxy is one of the most important elements in Hinduism. Its leader is the greatest thinker the world has ever seen, viz., the renowned Sankaracharya. For this simple reason, Hindu Orthodoxy should find a place in the columns of this magazine. If it be asked whether any blame should be attached to Vivekananda for going to Chicago, we should most emphatically say, "No blame whatever; for Swami Vivekananda calls himself a Paramhansa and nothing can soil the purity of a Paramhansa, even from the standpoint of orthodox Hinduism."

* *

A curious story of "levitation" appears in the *Buddhist Ray*. It runs thus: "Near the Girikanda Monastery there was a village called Wattakala, in which resided a woman who was a Buddhist devotee. One evening, when her parents were about to go to the monastery to hear the word, they said to her, "On account of your present situation, it will not be proper for you to accompany us to the monastery; we will go alone, and hear the word, and whatever benefit we receive, we will impart to you." Although exceedingly desirous to hear the word, as she could not disobey her parents she remained at home. As the monastery could be seen from the court-yard of the house, she looked toward it, and seeing the lights of the festival, and the people in the act of worship, whilst at the same time she could hear the voices of the monks, she thought within herself, "They who can thus be present at the festival are indeed blessed."

By this reflection *anubhava-priti* (joy that produces superhuman effects) was produced in her mind, and in an instant she began to ascend into the air, so that she arrived at the monastery before her parents, who, when they entered and saw her, asked how she had come, and she answered that she had come through the air. And when they further asked how she had thus exercised the power of an Arhat, she said, "I only know that I did not remain any longer in the same place after I felt the joy; I know nothing more."—*Wisudhi-Marga-Sanne.*

* *

The above is not a solitary case of levitation. Many *Hata-yogis* defy gravitation when practising *Kumbhaka*. One of our friends at Darjeeling witnessed a case of levitation performed by the disciple of

a Lama who came to his house. The following cases are cited by the editor of the Buddhist Ray :

"We read that Iamblichus, the neo-platonist, was raised two cubits from the ground, and his body and dress assumed the color of gold. Hundreds of Christian mediums have been levitated : In the convent del Sacco, St. Agnes was often lifted 5 feet or more from the ground. Philip of Neri was often raised into the air, and remained suspended for a considerable time, environed with light. So was St. Angela of Brescia. St. John of St. Facond was often suspended in the air, many feet above the ground, and sometimes for a whole night. St. Francis of Posades was lifted from the ground, and a brilliant light issued from his body, so that the whole altar of of the church was illuminated, and the people feared. St. Clara of Rimini walked in the air from Assisi to the church De la Portioncule, about one mile. A few years ago, lords Lindsay and Adelaide saw "St." D. Home floating out through one window (70 ft. above the ground) and soon afterwards floating in through another on the same level. Hundreds of other illustrations of levitation might be added to confirm the often outcome of the *ultravega priti*."

* *

The following is an extract from a circular issued by Mr. W. Q. Judge, the Vice-President of the Theosophical Society to all member of the Theosophical Society.

"The assertion is made in India that I have been guilty of *"misuse of the names and handwriting of the Mahatmas,"* and this has been officially communicated to the President, who, writing from Agra, India, under date of February 7th (received here March 10th, 1894), says that an investigation is demanded through

an official inquiry by means of a committee into the matter of your alleged misuse of the Mahatma's names and handwriting."

Conceiving himself required and authorized to take action, the President proceeds thus :

By virtue of the discretionary powers given me in Article 6 of the Revised Rules, I place before you the following options :

1. To retire from all offices held by you in the Theosophical Society, and leave me to make a merely general public explanation, or

• 2 To have a Judicial Committee convened as provided for in Art. 6, Sec. 3 of the Revised Rules, and make public the whole of the proceedings in detail.

In either alternative, you will observe, a public explanation is found necessary : in the one case general ; in the other, to be full and covering all the details."

* *

Col. Olcott says that there is not a word of truth in the rumour concerning Mrs. Besant's bathing in the Ganges. Mrs. Besant calls herself an *Arya*. If so, she is an *Arya* of the Nineteenth Century, for the ancient *Aryas* of the type of *Bedavyas* did not disdain to bathe in the Ganges. We quote Col. Olcott's own words :

"In the story as to Mrs. Besant's bathing in the Ganges there was not a word of truth ; it was pure invention of hostile Anglo-Indian newspapers. Nor has Mrs. Besant appeared anywhere in Hindu dress. Nor has she been converted to Hinduism since she came to India, nor changed her position towards it. The story of the festival over her conversion is also a myth. Dinners were given to us as in many other places, and as in every Hindu house *Prasad*—sandalwood paste, rose-water and betel leaves—was invariably offered to the guests after the

repast; an improvement, I should say, on the Western spirits and tobacco."

* *

The German Professor, Luding Buchner, in the *New Review*, reluctantly admits that woman's brain is not only less in bulk than man's which does not greatly matter, but is less developed in the front sections, which are the seat of the intelligence and higher intellectual activities, that is, the powers of imagination, proportion, and determination, though it has the advantage of development in the hinder part, which is the *locus operandi* of the emotions and feelings. Women, however, will be grateful to learn that their brain is greater in proportion, to their bodies than man's and that Prof. Buchner does not blame nature but the hereditary result of deficient education, for their mental shortcomings. Whereas in America, women are allowed to live a freer life, they are rapidly, recovering mental quality, and, indeed outstripping the men who allow exclusive devotion to sordid commercial pursuits to shunt the frontal development of their brain.

* *

When all the desires cease which were cherished in his heart, then

the mortal becomes immortal, then he obtains here Bramh. *Katha Upanishad*.

* *

Man is a biped with prejudices which he calls principles. Woman is a biped with more prejudices and less principles.

* *

Mr. Gandhi, a Hindu delegate passed the following pointed remarks on the Christian Missionary before the Congress of Religions at Chicago: "This platform is not a place for mutual recrimination, and I am heartily sorry that from time to time a most un-Christian spirit is allowed free scope here, but I know how to take these recriminations at their proper value. Some men in their ambition think that they are Pauls. These now Pauls go to vent their platitudes upon India. They go to India to convert the heathen in a mass, but when they find their dreams melting away they turn to pass a whole life in abusing the Hindu. Abuse is not argument against any religion, nor self-adulation, a proof of the truth of one's own."

* *

A perfect man is he who has no desires.



GHOST-LAND.

DO spirits exist? Is there a practical proof of a life after death? What do the ghost stories of all ages and of all countries mean? Are all of them the product of imagination, hallucination, and optical illusion? Is there no truth at the bottom of these strange statements about spirits who sometimes haunt the abode of the living?

Modern spiritualism has solved this question to the perfect satisfaction of the eager enquirer. Men of vast scientific attainments of the stamp of Professor Crookes, Wallace, Dr. Hare, Zollner, Cox, and a host of others, have carried a series of experiments for a number of years and have made excursions into ghost-land and have become thoroughly convinced of the existence of man after death. The following letter of Professor Crookes was read at the Psychical Congress at Chicago by Professor Cones, one of the most renowned scientists of America and a thorough believer of the doctrine of spiritualism: "If you hear any rumours that I have backed out of the subject because I have found out that I was taken in, or in some other way found reason to disbelieve my former statements, you have my full authority—nay, my earnest request to meet them with my full denial. As far as the main facts and statements I have recorded in the different papers I have published on the subject of the phenomena of spiritualism, I hold the same belief about them now that I did at the time I wrote. I could not detect at the time any loop-hole for deception in my test experiments; and now with the experience of nearly twenty years added on to

what I then knew, I still do not see how it was possible for me to have been deceived. Read my recently published, "Notes of Seances with D. D. Home," and the introduction to these "Notes," and you will see what my present attitude of mind is." Mr. Cox has written two big volumes called the "Mechanism of Man" in which the result of his experience of spiritualism is fully recorded. Cases are cited in the "Mechanism of Man" in which substantial ghostly forms appeared before a dozen men of science in full light and in one occasion one ghostly visitor bit the fore-finger of Mr. Cox in order to prove that he was not the result of collective hallucination. In the above case the experiment was conducted in Professor Crooke's library and one female medium alone was present. The late Stainton Moses bears testimony to the facts of spiritualism in the following words: My first personal experience of levitation was about five months after my introduction to spiritualism. Physical phenomena of the very powerful description had been developed with great rapidity. We were new to the subject, and the phenomena were most interesting. After much movement of objects, and lifting and tilting of the table, a small hand-organ, a child's plaything, was floated about the room, making a most inharmonious din. It was a favourite amusement with the little puck-like invisible who then manifested. One day (August 30, 1872) the little organ was violently thrown down in a distant corner of the room, and I felt my chair drawn back from the table and turned into the corner near which

I sat. It was so placed that my face was turned away from the circle to the angle made by the two walls. In this position the chair was raised from the floor to a distance of, I should judge, twelve or fourteen inches. My feet touched the top of the skirting board, which would be about 12 inches in height. The chair remained suspended for a few moments, and I then felt myself going from it higher and higher with a very slow and easy movement. I had no sense of discomfort nor of apprehension. I was perfectly conscious of what was being done, and described the process to those who were sitting at the table. The movement was very steady, and occupied what seemed a long time before it was completed. I was able to put a pencil firmly against my chest, and to mark the spot opposite to me on the wall-paper. That mark, when measured afterwards, was found to be rather more than six feet from the floor, and from its position it was clear that my head must have been in the very corner of the room, close to the ceiling." Sir Charles Isham gives the following account of a ghost seen by Mr. Reginald Easton: "Mr. Easton was staying at Thurston Hall, Cheshire, in July, 1872 when he was awoke about three o'clock in the morning after his arrival by hearing and seeing what appeared to be a lady moving about the room. He told her she had made a mistake. After a little while she left, glancing at him as she passed. Mr. Easton mentioned this next day, when the owner, Mr. Glyn, apologised for having inadvertently given him the room, as in that month a figure answering to his description had been frequently seen there; but his room should be changed. Mr. Easton with great credit to himself, begged to be allowed to remain where he was in hopes of having further opportunity to observe more

leisurely a phenomenon to him as new as it was interesting. His excellent intention was rewarded. He remained there for the next 6 nights, when the same form on each morning at about the same hour appeared to emerge from towards the door, which Mr. E. had secured by lock. The figure remained a quarter of an hour or more during which time Mr. E. availed himself of the opportunity given by the morning light of making a water-colour drawing of 6 or 7 inches on a rough bit of paper for which he has been offered £50. The figure appeared as if having a desperate struggle; it did not take much notice of the artist, who also avoided touching it. The room and old window are accurately drawn; also the foot of the bed which conceals the lower portion of the figure, is seen in front. The mouth is represented open but was not always so seen. The whole has a most dreadful appearance. Cabinet photos are or were, to be had of Messrs. Debenhem, 158, Regent Street, price 2sh. 6d.

The owner of the house partially revealed a sad story of a member of the family who died in the room in 1792 after having confessed to the murder of the child-heir, through which she obtained possession of the property and ruined it. The room is now closed up, and the house has been let. The form had been seen by fifty or sixty persons, and as none of the servants would enter the room during Mr. Easton's visit it was necessary to secure the services of a person in the neighbourhood to make the bed. The following narration of a ghost in parliament is told by Mr. William Swanson M. P. of New Zealand. He says, "A member of the New Zealand House of Representatives in Wellington came out of the chamber one day and meeting a friend in the lobby said, "I see Mr. —has recovered from his illness and

is back again." "I have not seen his name on the passenger list" rejoined the other; "but I'll go and congratulate him." The two members went into the house and saw Mr.—sitting in his usual place but as they approached him his figure faded away. A telegram in the evening paper announced the death of the member that day in Dunedin. Mr. Reynold and other members of the House, who are still alive can vouch for the truth of the story." About two months ago a super-natural event has taken place in Hari Pal's Lane near the General Assembly's Institution, Calcutta. The face of a young girl about 10 years old used to be besmeared with foul human excrement several times a day by some invisible intelligence. Hundreds used to flock every day in the house of the gentleman in broad daylight to witness this strange phenomenon. The phenomenon occurred for nearly a whole month without interruption under our very eyes. There is scarcely an editor in Calcutta who has not witnessed this. It is reported that Lord Grey witnessed the following spectre: "There was a story lately in the papers of a northern peer who has been haunted by a spectre. Sitting in his study, a female in white appeared sitting in an opposite chair. He addressed her frequently but in vain; and after regarding him half-an-hour with a melancholy aspect she vanished. He pondered this singular appearance, and next day mentioned it at breakfast to his family. His second daughter trembled, grew white, and declared that a similar spectre appeared at her bedside the last night and had remained about the same period of time, that she rang for her maid, and the spectre vanished! Lord

Shaftesbury said at dinner yesterday that this story is told of Lord Grey and his daughter."

The above and numerous similar examples clearly show that there is an unseen world blended with the seen and the inhabitants of the former can under peculiar circumstances appear before the latter. This is not a theory or hypothesis but an axiom of practical experience examined by many scientific men of light and leading. The verdict of the latter is also corroborated by the experience of mankind at large. We can not set aside lightly this huge mass of evidence and pay heed to the incredulity of a few sceptics who vainly think it beneath their dignity to examine these psychical phenomena. The facts revealed by western spiritualism are something so startling that they have given more colour to modern thought than the theories of all the religious books of the world taken together. The continued existence of a human being after death has been proved beyond a shade of doubt. Read the literature of western spiritualism which has come into existence during the last forty years and also the experiments which have taken place under the direct supervision of eminent men of science. Not only spiritualism but the facts of mesmerism and clairvoyance point to the same conclusion. Mesmerism has become a recognised fact of modern science. The facts of mesmerism and clairvoyance recorded by the Society for Psychical Research appear to us conclusive. We recommend our readers to read the proceedings of the society for Psychical Research in order to solve their doubts if any as regards the continued existence of man after death.

THE LIFE OF SREE SANKARACHARYA.

(Continued).

THERE also took place, a contest of a public nature—the first of its kind in the life of Sankara, with the followers of the doctrine of Pashupati—an influential sect of the time, in which they were signally worsted.

"We now come to the seventh chapter in which is related the meeting of Sankara with Vedavyasa and Bhattapada, also known as Koumaril.

One afternoon while Sankara, after explaining to his disciples lessons from his Bhāṣya, was rising to walk a little apart, an old Bramhan came and rudely asked him without any further ado "What Shastra are you teaching?" The disciples of Sankara replied that their Guru was teaching them the faultless Bhāṣya, of his own composition, to the Sharirak Sutras, which had dispelled the mist of duality. The stranger on hearing this eyed Sankara maliciously and said, "These disciples of yours call you the great Bhāṣyākār—I want to put a stop to this empty boast. If you know anything of the Sutras of Vyas—be good enough to read one aloud and explain." Sankara replied that he humbly saluted his Gurus—the persons who were acquainted with the true meaning of the Sutras, and though he had no pride for his knowledge of the Sutras yet he would try to do as the Brahman wished. The Brahman said, "Explain the Sutra *Tadanantara pratipattou ramhati samparishwaktah prasmaniroopanābhyam* of chapter third of the Shārirak Sutras." Sankara gave his explanation but the Brāhman raised many objections. Sankara met his objections, the Brahman had others. And thus they went

on, sometimes fighting for the exact interpretation of a certain word and again in quoting passages from the Srutis in defence of their respective opinions for *eight continuous* days. The crowd assembled there was struck with the deep learning and sharp insight of both the debaters and could not make out with which side the victory would probably rest. After the lapse of consecutive days, Padmapād approached his Guru—and said that the other disputant was certainly Vedavyas *himself*, and if Siva and Nārāyaṇa were to go on thus contesting with each other their quarrel would never come to a close. Sankara took the hint and desirous of seeing the author of the Sutras in his own person began to sing a hymn, concluding it with the wish that if his Bhāṣya was *true* Vedavyas would appear before them in person. Immediately Sankara and the crowd assembled there, saw at a distance in front of them, the luminous appearance of Krishnadwaipāyana, like a blue cloud shining with a steady stock of lightning-flashes, his head covered over with giant *jatās* (matted and twisted clusters of hair), his forehead overlaid with ashes, a rosary of 27 pearls in his right hand and a *Kamandalu* (a peculiar wooden or metallic pot—the only property of a Sannyāsi) in his left, and *Rudrakshamalas* (strings of a particular sort of beads) adorning his arm and neck, a snow-white beard flowing down to his naval region, the holy thread shining on his breast—like the milky way across the blue heavens, and a tiger-skin covering his waist. Such was the appearance of Vedavyas, they saw, worthy to sit on the same *Asana* (seat) with Mahadeva;

and Sankara stepped forward with his disciples to welcome him. After due reverence Sankara expressed his gratitude in fitting terms to Vedavyas for thus favoring him and when Vyasdeva was seated, he enumerated the various noble actions of Vyasdeva performed for the benefit of mankind and praised their high utility in the hearing of those present, as an introductory measure. He also spoke of the high superiority and excellence of Vedavya's attainment and his position in the acme of spiritual evolution in a fit of eloquent *Bhakti* so that his hearers had it impressed upon their hearts that a *worthy* singer was singing the glory of a worthy son of Aryāvata and that the subject and the poet were equal to one another.

Vyasdeva said—"Sankara had reached their path, and that he was aware of his great attainments. He heard from a *Siddha*, by name Sabhānkane, a *Pārsad* (somewhat like an attendant of Mahadeva) that he (Sankara) had composed a Bhāṣya, to see which as well as its author he had come. Sankara, with a suitable speech presented the *Bhāṣya* to Vyasdeva which he obligingly accepted with both hands. Long did Vedavyas pore with attention over the Bhāṣya and at intervals expressed his agreeable surprise at the simple and invincible logic of Sankara's explanations as well as his concise, direct, and fluent expression and covered his attempt with eulogiums with a deep sincerity and delight that fully expressed his abundant liking for the commentary. He also requested Sankara to compose a Bhāṣya of the Srutis and write other books, as well as to undertake a tour of debate with the famous pundits, of India and proselytise them over to his creed. Sankara replied that he had already obeyed his one command—that of composing the Bhāṣya of Srutis,

and as to the "debating tour" he thought that he had done his duty and had no desire for any other work in the world and that the best opportunity had there presented itself for his death in his presence at Manikarnika where he prayed Vedavyas to wait until he left the body. But Vedavyas would not hear of it. He said that though Sankara did compose a Bhāṣya yet its circulation in the world was not effected. As the preservation of the infant becomes difficult if the mother died immediately after its birth even so the Bhāṣya would have to make its head in the world with considerable difficulty and has very little chance of a fair success if he were to die then. He also told Sankara that he was born with a life of eight years only, and had eight more years added to it for his superior knowledge, and that by order of Mahadeva he would have another sixteen years added to his whole sum of days which would make his life-period thirty-two years in all. He concluded with the blessing that Sankara's Bhāṣya would remain in its pristine glory and unchallenged authority as long as the sun, moon, and stars would continue on earth. Sankara accepted his orders with humble submission and Vyasdeva took leave of Sankara and vanished before all. Next Sankara went to Prayāg and bathed in the holy waters of Tribeni. Here he suddenly came upon Bhattapada coolly sitting amidst a fire of husks (*Tushānala*) surrounded by Pravākara and other Sishyas weeping bitterly for their Guru. His body was almost reduced to ashes only the face and head remained unconsumed. Sankara hastily revived him and softened the vigour of the flame with a glance full of tenderness, showed him his Bhāṣya and undertook to restore his body to its forever soundness by virtue of the water of his *Kamandalu* that

Bhattachapada might prepare a *Bartik* to his Bháśya. But Bhattachapada notwithstanding his delight to see Sankara and his Bháśya did not consent to lengthen the term of his existence. He explained that he submitted to this painful death in expiation of two sins committed by him. First that he exposed the falsity of the doctrines of and effected the destruction of the *Bouddhas* after learning from *them* (his Gurus) their secrets and philosophical truths and for this conduct he was guilty of a great crime. Secondly, that he following Jaimini held up the Karma-kanda of the Vedas in supercession to the belief in a God and every other form of belief—not that he denied the existence of God, but preached the excellence of *Karmakunda* and that men by following it could do without a God. He pointed out Mandan Misra—a Shishya of him as the greatest sage of the time and stated that by conquering him Sankara would conquer the whole world. He also mentioned that Sankara would be able to have the *Bartik* done by Mandana and that it would be none the less inferior for it. In his last moments, he prayed Sankara to initiate him into his creed—which Sankara gladly did and Bhattachapad, the God Kartikēya in flesh, returned to the place whence he came after receiving *Tarukbramh* instruction from Sankara.

In the next chapter—the eighth of Sáyana's book—is related the meeting of Sankara with Mandana at the latter's house, their debate and Mandana's defeat.

From Prayág, after Bhattachapad's voluntary cremation, Sankara commenced an aerial journey to the house of Mandana in the city of Máhiswati on the bank of Revá (Rewa). Sankara alighted in a grove close by the river, and seeing some women drawing water there asked about the residence of Man-

dana. The women were the maid-servants of Mandana; (and perhaps for that reason!) they replied to his question in a symbolic and figurative way. They said, "Know that house to be Mandan's at the entrance of which caged parrots utter passages from the *Srutis*—such as, "the Vedas are self-evident truths," "the law of Karma awards happiness and misery," &c. Sankara reached Mandan's house but found the principal entrance closed, so he had to take recourse to his *Siddhis* once more, and raised himself up to the skies. Sankara saw from above that Mandana was washing the feet of the great Vedavyas and Jaimini and was making all the arrangements of a *Shrúddha* ceremony; so quicker than thought he alighted by the side of Vedavyas and Jaimini, both of whom welcomed him heartily to the profound astonishment of Mandana.

Mandana was then engaged in *Shrúddha*, and as it is the rule not even to see a shaved head during the occasion, he was naturally enraged at this queer trespass. Though Mandan saw Sankara drop like a pin from the sky, he pretended ignorance and asked—which translated *honestly*, would stand thus, "How did you, a shaved man, enter my house when the doors are closed for the *Shrúddh* and when no shaved person should be seen?" But Sankara proved to be an inveterate punster and setting aside the simple meaning, he conceived the question (in original sanskrit) to mean "How far are you shaved?" And accordingly answered that he was shaved down to the neck. Mandana thinking that he did not understand him, repeated the question again but had again an irrelevant reply. Angry this time, Mandana said "Are you drunk?"—*Peetkimu Sura*, of the original. Sankara twisted it to mean, "Is wine yellow?" and accordingly answered

that the color of wine was not yellow but white as Mandana could easily remember. More enraged Mandana said, "Do you (as a *yati*) know its color?" Sankara replied that he knew its color which was not such great sin as that of knowing its taste which latter Mandana did well know. Thus the *punning* affair went on to the exceeding mirth of Vedavyas and Jaimini, who enjoyed it openly and to the utter discomfiture of Mandana who after the attempt of parrying about a dozen reparties failed to bring out a single word to his purpose. Seeing his confusion, Vedavyas took pity on Mandana and said 'My son, he that has come to realize his self has placed his foot upon all desires. So you should not apply harsh words to him. This person is a *yate*, you should regard him as Vishnu and invite him to your house accordingly." Mandana obeyed Vedavyas instantly and performing his *achaman* invited Sankara to his house for *biksha*.

Sankara said—"Oh, Priyadarsan, I have come to your house to beg *tarka-biksha* (debate) under this pledge—that the defeated will be the Shishya of the winner; the object of my life is to re-establish the doctrines of Vedanta, which you great sages disown. Now, either *follow me* after hearing the determinations of Vedanta or debate with me. It

will be as good to my purpose if you admit your incapacity or defeat. The great sage Mandana was of course for the debate, and requested Vedavyas and Jaimini to act, as umpires, but both of them declined the honor and appointed Ubhay-Bharati, the wife of Mandana, whom they knew to be the incarnation of Saraswati, the Minerva of the Hindu Pantheon, and took their leave and disappeared. From the following day began the celebrated controversy between the Grihee and the Dandee, the umpire Ubhay-Bharati leaving her substitute in the Sabha in the shape of a pair of garlands one in the neck of each disputant, the fading of which meant defeat, in order to prepare food for the combatants and to attend to other household affairs. The reader must not expect a further detailed description of the debate in this place, for which (as also for the puns of Sankara) he is earnestly recommended to undertake a perusal of the original. Sáyana does not mention the exact number of days which this controversy took to come to an end and ends the eighth chapter of his book by mentioning the fading of the garland in Mandana's neck and the restraint upon Saraswati by Sankara, who wanted to return to her place in heaven, for the purpose of crowning his conquest by extorting the avowal of defeat from her lips.

"PSYCHOMETRY : THE DAWN OF A NEW CIVILIZATION."

BY JOSEPH RODES BUCHANAN, M. D.

IN a letter dated 2nd December last while commenting on my lectures on Hindu Religion, Philosophy and Yoga, Professor Buchanan M.D. of San Francisco, California, wrote as follows:—

"India has the climate and temperaments which give the highest psychic development of man and *ought* with its magnificent opportunity to have led all the world in science and philosophy several thousand years ago—developing what I have brought out by faithful investigation, the entire constitution of man physical and spiritual, and his history or destiny in two worlds of matter and spirit.

"But the whole world has wondered in ignorance—the ignorance of indolent vanity attempting to master the universe by intellectual speculation, as if they were gods, instead of humbly realizing their ignorance, and submitting to be taught by God through the universe around us in which His wisdom is recorded.

"The world has had nothing worthy of the name of philosophy in the west. Form your brilliant work I learn that India, which in its literature illustrates the universal folly of nations in substituting fancies and conjectures for knowledge, is in some respects far in advance of Europe (omitting the last 100 years in which Europe is making up) and has enjoyed and used that vast wealth of psychic capacity which Nature gave her, although it has not converted into science and philosophy its divine gifts. It has used them much as a

farmer indulges his accidental knowledge of plants, without even becoming a botanist; but Europe like the city-inhabitant who knows no plants.

"The fault of all Hindu literature including your own brilliant work is that it substitutes imagination for careful observation and sound reasoning which is quite the opposite of European literature, the narrowness and skepticism of which often amounts to bigotted stupidity. But you are rational in aim.

"With your powers of genial appreciation you could have been interested in my expositions of the divine side of humanity which have been partially published. What you present as yoga philosophy or doctrine is what I am teaching as *divinity in man*—though my views are not fully in print.

"I am pleased to hear of your "Psycho-religious Society"—that is my aim. I am starting here (having recently arrived) what I call a "Psychic and Etherial Society," which with very different methods, would still harmonize pleasantly with your "Psycho-religious" movement. I have been hoping to hear something of that sort from India, and delighted to hear of its existence."

"I shall mail you a copy of my manual of Psychometry.

"I would delight to be in India and lead its gifted people to the higher spheres of truth.

"But I have no hope of seeing India in this life. I have a vast labor unfinished with 20,000 pages of manuscript in hand; one cannot

live beyond eighty—long enough to accomplish a great deal.

"You have great capacities for usefulness if you can take the right course. Let me beg of you as a friend to humanity to do a work for India and for science which is needed.

"Lay aside the fervour of the orator and poet and devote yourself to the scientific work of recording the glories of India. I mean the innumerable display of transcendent power in every way which the psychic power of India has made possible. The world needs it. I need it myself—a record not of what you believe or have heard or read of, but of the vast number of verifiable facts which can be authenticated thoroughly with the evidences of their authenticity."

The book alluded to in para : 8 of the above extract duly reached me in January last and, I read it through without delay and was much edified. For me therefore to pay any compliment to the great work which took the eminent doctor about more than quarter of a century to put the subject of psychometry on a thoroughly scientific basis, would savour of presumption on my part and provoke a smile in your readers. All that I am to say of it here is, that no one can read it through without admiring the author's great moral courage, his noble sentiments, of which I hope to give some extracts hereafter, his steady perseverance and devotedness to work, his admirable arrangement of subjects, and above all, his careful collection of facts deduced from experiments made under test conditions by himself or by other professors. The work has been highly praised in America, and was boycotted in Europe for some time, but, in spite of boycotting it has run through four editions.

The question now is what is this discovery—this new science which

the eminent Professor thinks to be the dawn of a new civilization? We would answer this question in Dr. Buchann's own words. He says, "The word Psychometry was coined in 1842 which literally signifies soul-measuring (Psyche, soul and metron, measure). The measuring assumes a new character in Psychometry, as the object measured and the measuring instrument are the same Psychic instrument.

"As a Science and Philosophy," says Professor Buchanan, "Psychometry shows the nature, the scope, and *modus operandi* of those divine powers in man, and the anatomical mechanism through which they are manifested; while as an art it shows the method of utilizing these psychic faculties in the investigation of character, disease, philosophy, biography, history, paleontology, geology, medicine, theology and supernal life and destiny."

How is this done? Persons who are highly susceptible, can, when they come in contact with a lock of hair, a bit of clothing, photograph or an autograph letter of an individual, speak with a degree of definiteness of the character of that individual, his sentiments and aspirations in the same way as a friend can speak of a friend; similarly they can speak of the remotest past for instance, describe the aolithic era of the globe when in contact with a piece of argillaceous limestone or a piece of skeleton of Ichthyosaurus. I give below a character sketch of

BARON HUMBOLDT.

"This seems like a philosopher who has passed away, who is not living. He was a scientist, he is a great scholar and student, always engaged in the pursuit of knowledge. I think him a great man. He was warm-hearted, genial, and temperate. He was fond of writing upon deep questions. It seems as though he did

everything. He was a broad man in every sense of the word, nothing narrow or stunted about him. He was an American, I think his nationality might be German. His nation would be very proud of him. He did a great deal for his country but not as a military man yet his opinions would be freely given on these subjects. He was not a novelist, he did not write light literature. He was engaged in discoveries, being very scientific. He was esteemed very highly as an author. He was very liberal in his religion but not much of what the church would call religion, possibly they might call him an infidel. It gives me the feeling of plunging into nature, her physical and occult forces.

What science would it be ?

I don't know unless it is the science of the universe. He would look into the origin of races and sociological subjects. He was a fine linguist. There was no science out of his reach. He is quoted as an authority. * * * * *

He occupied a very high position, he associated with the highest classes, and royalty—they felt honored by his present but he was not strictly a society man, he did not look down on the poor. He was widely known by other nations than his own, almost universally—such a man could not be hid. He had a good constitution, attained old age, possibly over eighty, and enjoyed life.”—

I am not a psychometrist myself. I am only a student of Yoga Shashtra; yet when I had perused a portion of the manual of Psychometry I was tempted to put the autograph letter of Professor Buchanan on my forehead to see what sentiments would arise in me. With the envelope on, the letter

gave rise to a variety of sentiments which I described in my letter to the Professor, but the letter without the envelope gave rise to one sentiment only, *i. e.* love. I am glad that I was right in divining the motive of the letter, as will appear from Professor Buchanan's reply :—

SAN FRANCISCO,
March 28th.

DEAR FRIEND,

I now take up yours of Jan'y 30th.

I *do not* regard Yoga as purely imaginary. On the contrary it is the exercise of those powers to which I have given a successful development in my Psychometry. * *

You are right in finding sentiment of love in my letter. It is the leading element of my philosophy, my religion, my life.

Yours Cordially,
(Sd.) J. R. Buchanan.

The work is divided in XI Chapters. Chaps. I and II dwell on the "Original sketch of Psychometry," Chapter III on "Later developments," Chapter IV. on the "Psychic faculties, their location and accidental manifestation," Chapter V. on "Psychometry in self-culture, conjugal relations, and business," Chap. VI. on "Psychometry in medical Science and choice of physicians," Chapter VII on Psychometry in politics, Chapter VIII on Psychometry in Literature, Chapter IX on prophetic intuition, Chapter X. on Psychometry and Anthropology, Chapter XI. on Future Life and leaders in Religion.

I will in my next paper examine the subject of Psychometry purely from a Hindu point of view and shew its affinity with Yoga.

K. Chakravarti.

THE RELIGION OF SCIENCE.*

ETHICS.

THE ethics of the old religions is the ethics of duty; the ethics of the atheist is the ethics of pleasure or hedonism.

The Religion of Science accepts the ethics of duty. The ethical problem has nothing to do with happiness or pleasure. Our duty remains our duty whether it pleases us or not. The problem concerning happiness is how shall we learn to be happy *while attending to our duty*?

Happiness may be compared to a fraction, the denominator of which consists in our wants and desires; the numerator, of their satisfaction. The denominator is always greater than the numerator.

Duty requires us to aspire forward on the road of progress. Nature does not mind our theories. Our theories must mind nature. We have to grow and advance, and our happiness is *only an incidental feature* in the fact of our lives. In considering the duties of life we should not enquire whether our obedience to duty will increase or decrease happiness.

The ethics of asceticism is the morality of the monk. It is negativism. It aims at the destruction of life. Both hedonism and asceticism are erroneous.

The Religions of Science bids us enquire into the duties of life and to attend to them.

Man must study his own self. He must inquire into the nature of the authority of conduct which prescribes duties to him. He must identify his very soul and being with the behests of the authority of conduct;

he must become an incarnation of God.

This moral attitude will teach self-control as the main duty toward one's self and justice as the main duty toward others.

Asceticism may be regarded as an attempt at doing more than duty requires. The ascetic tries to become divine by suppressing or destroying the human.

The truly human is a revelation of the divine in nature. The divine and the human are not antagonistic. By suppressing the human, we suppress the divine. "*Nihil humani a me alienum puto.*"

To enjoy the pleasures of life is no sin. It is only wrong to regard happiness as the criterion of ethics or as the ultimate aim of life. There is no virtue in morosity or in a rigorous suppression of our natural inclinations. The happiness of living creatures is, as it were, the divine breath which animates them.

Duties toward ourselves, toward our fellow creatures, and toward the future of mankind are the precepts of the Religion of Science, and may be briefly formulated as follows: Know thyself and the laws of thy being.

Learn the duties which the laws of thy being imply.

Attend unfalteringly to thy duties.

THE SOUL.

The soul consists of impulses, dispositions, and ideas.

Impulses are tendencies to act. Habits are acquired by the frequent repetition of impulses. Impulses

* Extracts from "The Religions of Science" by DR. PAUL CARUS. *The Open Court Publishing Company, Chicago.*

grown strong by inveterate habits are called passions.

Inherited habits constitute dispositions or propensities which form the foundation of the various functions of the organs of the organism, and also of the tenor of conscious soul-life. The latter is generally called temperament.

Ideas are representations of things, or of relations among things. Ideas develop out of feelings.

Impulses are called forth by all kinds of stimuli. When impulses become clearly conscious, they are called Will. Thus Will is an impulse which has developed into a motor-idea or motive.

Certain sensations are produced by certain stimuli. These peculiar forms of various feelings acquire meaning, and meaning produces clearness. Thus meaning charges dim feelings into consciousness.

The original of meaning in feelings is the birth of mind.

All sensations enter into relations with the memories of former sensations; and thus sentient beings naturally develop into thinking beings.

The interaction which takes place between ideas is called thought.

Human thought which discovers and utilises the presence of universal features in reality is called rational thought.

Reason is the norm of correct thinking.

The character of a soul depends upon the impulses and motor-ideas that are dominant in it. They are the decisive elements which determine our actions. They impose upon the soul a unity, the necessity of harmonious action, and establish consistency in the soul.

These decisive elements or the decisions are the final outcome of deliberation. The decision is comparable to a motion carried in a legislative body, upon the execution of which the whole body of voters is resolved.

These resolutions of the soul are called the will of man.

The name of the unity of man's soul is called the "I" or ego. It is the idea which represents the organism *as a whole*.

The ego, by itself, is an empty symbol. Its contents are those which the ego stands for, viz., the qualities of the whole soul. These contents, or the constituents of a man's personality, are changeable. But there is a continuity in his acts which is recorded in a chain of memories, in all of which the acting person regards himself as a constant factor, and is called by the same pronoun "I." The expression "I" produces the illusion that the acting person remains the same throughout. This unalterable sameness of ourself is a fiction.

The ego-idea is not the real soul. There is no metaphysical ego-soul. *There is the real soul* of our ideas and ideal aspirations.

The value of a soul, the worth of a man does not consist in his titles, possessions, knowledge, or talents, but in his soul. The soul in the bosom of an Epictetus is, without qualification, superior to the soul of a hero, in spite of the dazzling talents which made this imperial monster appear as a genius on the throne.

Thus the worth of a soul depends first of all upon the moral stamina of a man's character, and the nobility of the sentiments that dominate his being.

IMMORTALITY.

Every soul or personality consists of impulses, dispositions, motor-ideas, &c. These constituent elements of our soul are partly inherited from our ancestors, (our dispositions), partly planted in us by education, (in the main our ideas), partly acquired by imitation, (our habits), partly formed under the impression of our own individual experience, (in the main our convictions), and partly

worked out through reflection (in the main our theories).

Thought is the inter-action that takes place among the elements of the soul. Thought enables us to make new thought-combinations out of the stock of ideas that live in our mind. Thus thought renders the anticipation of future facts possible.

Our soul has a long history, which neither begins with our birth, nor ends with our death. We existed wherever the ideas of which we consist were thought, and shall exist wherever they are thought again.

Our life is only a phase in the evolution of a greater whole, and our soul (*i. e.* the spiritual existence of ourselves) is a precious inheritance of the past, which will evolve in future generations to higher and ever higher planes of being and to nobler and ever nobler destinies.

The preservation of soul-life after the death of the individual is not an assumption, nor a probability, nor a mere hypothesis, but a scientific truth which can be proved by the surest facts of experience. If soul-life were not preserved, evolution would be impossible. Evolution is possible only because the souls of our ancestors continue to live in us.

The simile that compares man to a book is very expressive, as it sets the nature of the soul in a true light. The soul of the book is its contents. That all-being, in whom we live and move and have our being, publishes one edition after the other, and when one copy is destroyed, the book itself, *i. e.*, the soul of the book, is not lost. The contents, the soul, of the book will re-appear in a new edition, perhaps in a more elegant binding, but certainly revised, corrected, and enlarged.

Our ideas and motives are the quintessence of our being; they are our veriest self, our soul. In so far as our ideas are true and our motives right, they are the highest and best and most precious part of our exist-

tence, they are the divinity of our being, they are the incarnation of God in us.

The eternal in nature, the universal in the changes of the world, the law that pervades facts, has taken its abode in man; briefly, it is the truth which appears in his soul.

Religious truth is not merely a scientific cognition of the parts of the world and a comprehension of all the details of natural laws; it is a comprehension of our being in its relation to the whole, to God. And this comprehension must not be theoretical, it must permeate all our sentiments, it must dominate our entire being and find expression in all the acts of our life.

The question of immortality is a moral question. It requires a man of moral fibre to see the solution in its right light. It is not enough to understand the problem; *we must live it*. We have not only to change the mode of our thinking, but also the mode of our feeling. We must unlearn the errors that make us lay too much stress upon incidents that have only a passing value, and we must regulate our actions from the standpoint of our spiritual nature. We must rise in our emotional life to that purity of abstraction which distinguishes between the contents or soul, and the present make-up or body, of a book, of a man, of ourselves. We must not feel ourselves to be not the make up of the present edition of our soul, but the soul itself.

Egotism is that attitude of a man in which, heedless of his soul, he takes his present make-up (body) as his true self. Nature does not want egotism. We have to give up the idea that our real self (soul) belongs to ourselves. Our soul is not our own, but mankind's; and mankind in its turn is not its own; the soul of mankind is from God, it develops in God, and all its aspirations and yearnings are to God.

He who regards this view of the soul as a *resignation* only indicates that his sympathies, his hopes and fears are still with the externalities of our existence. The resignation consists in *resigning* an error for truth. The moment the very consciousness of our self-hood is transferred into our soul-existence, we shall cease to feel any resignation in this change of view.

This change of standpoint is of great consequence. It effects our entire existence; it is like a new birth which will above all be felt in our conduct. It introduces a new principle which will almost reverse

our former habits and introduce a new criterion of what is to be regarded right or wrong.

The moral commandments are forced upon the egotist, who naturally regards them as impositions. However, he whose attitude is that of love, does not feel in this way. He fulfils the commandments of his own free-will.

There is no resignation in truly moral conduct. Moral conduct should be the expression of our character; it should flow naturally from the nature of our being.

Paul Carus.

THE FOUR 'ISMS.

THERE are found few persons who profess atheism. Some are of opinion that atheists do not exist at all except in tracts and sermons. But the real affair, it seems to us, is, that there are indeed some, who after searching in vain for some time after a God come to the conclusion that there is none or assume an agnostic attitude, in most cases, setting aside all further attempts for the solution of their problem. There is the atheism of the half-educated, which means half-a-dozen shallow arguments based mostly upon the imperfect understanding of the meaning of the terms Right and Wrong—a dark chaotic self-contradictory jumble of words; and the atheism of the refined scientist who does not see the necessity of postulating such an hypothesis as the existence of God in his theory of creation and therefore does not think it worth the while to trouble himself with the thought. This amounts to indifferentism; and we shall not perhaps be far from the

truth if we say that this is the religion of the many in this world.

Materialism differs from the above type in one point. It is not indifferent and lazy but progressive. It does not say that there is no God but claims that it can explain everything and account for every phenomenon without the aid of a God. Matter—atoms of 65 or more different elements indivisible and unchangeable, by the law of motion inherent in them agglomerate and gradually build up the universe generating consciousness, will &c., at a certain stage of evolution,—this is the doctrine of the materialists. From matter comes out mind, it exists, and works as long as the particular arrangement called the brain exists, and dies with the change or death of the brain-matter. This is concise enough—but does not the explanation seem to be a beautiful illustration of what is known as inverted logic? We see we know of two things in the universe, matter and mind. We also

know that these are interdependent ; we cannot think of the existence of matter independently of mind, simply because we cannot think if we are dispossessed of mind. Neither can we annihilate matter without annihilating mind in the attempt. These are simple truths of every-day experience. To hypothecate the existence of matter before mind appears as the placing of the cart before the horse. It is asserting that thought *can* transcend itself. Emerson has a very nice passage on the determination of this point. He says, "As thinkers, mankind have ever divided into two sects, Materialists and Idealists ; the first class founded on experience, the second on consciousness ; the first class beginning to think from the data of the senses, the second class perceive that the senses are not final, and say the senses give us representations of things but what are the things themselves they cannot tell. The materialists insist on facts, on history, on the force of circumstances, and the animal wants of man ; the idealist, on the power of Thought and of Will, on inspiration, on miracle, on individual culture. These two modes of thinking are both natural, but the idealist contends that his way of thinking is in higher nature. He concedes all that the other affirms, admits the impressions of sense, admits their coherency, their use and beauty, and then asks the materialist for his grounds of assurance that things are as his senses represent them. But I, he says, affirm facts not affected by the illusions of sense, facts which are of the same nature as the faculty which reports them, and not liable to doubt ; facts which in their first appearance to us assume a native superiority to material facts, degrading these into a language by which the first are to be spoken ; facts which it only needs a retirement from the senses to discern. Every materialist will be an idealist ; but an

idealist can never go backward to be a materialist.

"The idealist, in speaking of events sees them as spirits. He does not deny the sensuous fact : by no means ; but he will not see that alone. He does not deny the presence of this table, this chair, and the walls of this room, but he looks at these things as the reverse side of the tapestry, as the *other end*, each being a sequel or completion of a spiritual fact which merely concerns him. This manner of looking at things transfers every object in nature from an independent and anomalous position without there, into the consciousness. Even the materialist, Condillac, perhaps the most logical expounder of materialism, was constrained to say, "Though we should soar into the heavens, though we should sink into the abyss, we never go out of ourselves ; it is always our own thought that we perceive. What more could an idealist say ?"

Again when we think of the conglomeration of atoms we must first have to admit the previous existence of space as something different from the atoms where the various laws guiding them find room to play. Now anything which is not space, anything remaining in space is liable to division in as much as it has size. This division of atoms into sub-atoms and their reduction into the primordial state of protyle have been proved by Prof. Crookes and the materialistic theory has become crippled for ever. Over and above this, there remains the grand mystery of the Eternal, unchangeable, and uniform space shining through all things and constantly fronting the materialist defying all attempts of solution. What is space, the bare field of the possibility of all phenomena ?

As to the other theory that at a certain stage of evolution, matter produces consciousness, or more clearly, that mind is the function of the

brain as walking is the function of the feet, that with the varying states of brain our thoughts and ideas undergo like changes, we quote the following lines from a speech of Mrs. Annie Besant, showing in her admirably lucid way that thoughts do indeed vary, with the states of the brain but in some cases they also vary *inversely*: "And now compare these facts for a moment with the theory of materialism. What is the state of the brain in the hypnotic or mesmeric trance? There is no secret about it. You reduce the body to a state which except to the trained investigator* is not distinguishable from death. You stop the breathing of the lungs. You check the circulation of the heart so that the hand cannot feel it pulsating unless it be by a delicate apparatus. What is the result of this condition on the brain? That the brain is supplied with a very sluggish stream of blood from the slow action of the heart—the blood which reaches it has not in it the element of oxygen which is necessary for the healthy working of the brain. The argument is that if you spoil the blood, the thought becomes confused, that if there is an insufficient supply of blood, thought can no longer function, but you have produced those very conditions of an insufficient supply of unoxygenated blood and the result is not that thought is stopped, not that consciousness is absent. It is not that the faculties are shown more vividly than ever when the brain is well-supplied but that consciousness is still present when the brain is paralysed. Then I say you have broken the materialistic induction. I say one link of the entire materialistic chain has gone and the whole value of induction, as every student of Bain or Mill will tell you, lies in its being a perfect induction. You do not need to answer every argument to negate every proposition. You need only to show one fact in opposition to the

induction and the whole chain is broken as the ordinary chain would be when one link has been severed." Is this not turning the tables upon the materialists with a vengeance?

With materialism, atheism also loses its life. For what is atheism? It is the denial of the existence of a hereafter and the immortality of man. It is also the denial of the belief in the existence of the Deity which is the First Cause, Infinite, and Absolute. As to the denial of the existence of a hereafter, modern experiments in the seance-room and the testimony of respectable and renowned scientists viz., of such persons as compose the Psychical Research Society have proved it to be beyond the shade of a doubt, experiments with anaesthetics also bid fair to prove the existence of the immortal soul independent and outside of the physical body so that the sceptic can see for himself before death what the immortal soul is like by taking chloroform. As to the second statement of the atheist that the sum total of existence is a limited quantity we ask is not a limit itself a relation to something beyond? Is not every relation a correlation? How can we think of a finite object without conceiving it as one out of many having necessary relation with other objects preceding it, co-existent with it, and following it? It is not possible to disprove the Infinite. It is as much a reality as the finite seems to be.

Secondly, we must have to admit that something exists by itself and is unchangeable, otherwise, where is the universe to stand, a single atom of which never persists for a time in one place, but is always in a state of flux and reflux? The absolute and the infinite space does not partake of the nature of the various modes of existences that shine like mirages on it for a time and vanish. It is the old eternal one before whom the bold speculations of the philosopher stop,

short and he is obliged to bow down his head over-powered with its grandeur. It is that which Herbert Spencer owns as "persisting unchanging in quantity but ever changing in form under these sensible appearances which the universe presents to us and which we are obliged to recognise as without limit in space and without beginning or end in time." Thus we see that the existence of the absolute admits of no doubt.

Next we come to consider how the Infinite and Absolute can become a cause. The Infinite cannot become the cause of any effect because the Infinite cannot become what it was not from the first. To be a cause it must stand in necessary relation to an effect, and a related Infinite (*i. e.* finite) is virtually all that we get if we admit the reality of the (*i. e.* the universe). We must either merge all reality in the Infinite and regard the universe as an illusion of which the Infinite is naturally unconscious, though it seems to stand as its cause; or if we give reality to the universe we dwindle the Infinite into a finite which is unreasonable. We cannot also think of the creation of the universe at a particular moment of time but have to acknowledge it as co-existing with the Infinite. The idea of a theistic or personal God is also untenable from the above argument. If God who is Infinite and Absolute knows* anything of a dual nature, He is reduced to the status of a finite being. If he has the necessity of creating or if He is a conscious creator at all He is no longer Absolute. Thus we see theism is also not the whole truth.

The only alternative of pantheism now remains which recognizes the creation to be an *ābhāsam* co-existent with the only reality the Infinite,

as the ray persists inseparably with the diamond. In this philosophy, matter is regarded as the son of a barren woman shining on the infinite states of consciousness on Chidākās, the bare field of the possibility of all phenomena. All of us are aware that we can know nothing of matter even if it be a reality. As our senses are so will the images be that are carried by them to the brain. Recent experiments have shown that what is opaque to us becomes transparent if our eyes become sensible to other rays of light. Indeed upon the *sensitivity* of the sensory nerves that carry vibrations to the brain and those rays of light that affect our eyes our present knowledge of the material universe is based. We that are engaged in walking up and down the ladder of evolution resemble so many colored bits of glass, each of which judges the sun according to its own colour. As is the state of the mind, so are the senses and the conception of the universe.

We have said before that Vedānta or Hindu Pantheism postulates the existence of one undifferentiated, and unconditioned Pragnā (consciousness) as the only Reality in which rises naturally infinite states of mind as ripples in the ocean. These *states* have no independent existence, as is evident, but is lighted up by the fontal consciousness. They have only relative existence and they are non-existent *as such* from the absolute standpoint of the Infinite. The Infinite cannot be regarded as a whole composed of parts, for then it will become finite and limited. Therefore the conception of a part or parts of the Infinite is false and illusive. If a part of the Infinite be thought of, it is certainly to be thought of as *some* part and as soon

* We do not enter here into the question whether self-consciousness is possible without relation or duality. It is evident that self-consciousness as we have, cannot exist in the Infinite.

as we do this we limit the infinite. Then it is clear that the sense or conception of duality has its root in ignorance. We have said above that as is the state of mind so are the senses and the conception of the universe. As there are infinite grades of consciousness or states of mind, each state must naturally view itself and its surroundings according to its own light. It can never have true knowledge as long as it is confined to a *state*. This state is equivalent to *nama* (name) and *rupa* (form of Sankara, the seeming bondage of the immortal heirs of Bliss. As ice is nothing but a peculiar name and form of water, so is a *state* of consciousness of the Infinite. As ice never loses its character *as water* though it appears in another name and shape even so the manifold universe

never loses its character as *Brahm*, though it appears in a multitudinous garb. When a conscious state will lose sight of its limitations as a state when it will cease to remember its, definite name and shape which differentiates and singles it out from all other states, when it will lose its *nāma* and *rupa* it will identify itself with the Infinite. The Sruti says:—*Jathā nadyah spandya mānāh samudre Astam gachchhanti nāmrupe bihāya; Tathā bidwān nāmrupadimuktah Paratparam purushamupaiti dibyam.*

As the flowing rivers vanish in the ocean leaving their particular names and forms behind, even so the wise person enters the Supreme Purusha, beyond which there is none, by getting rid of his name and shape.

A. H. B.

PSYCHIC HEALING.

SOME EXPERIENCE OF CHRISTIAN SCIENTISTS.

THE form of psychic work which is attracting most attention in America is the phase which is known as Christian Science. Christian Science is the name given to psychic healing for the banishment of disease by suggestion. Its votaries are increasing and multiplying in the American States. Every now and then they come before the courts, sometimes on account of their objection to vaccination, and at other times when it is deemed desirable to hold them up to ridicule for the purpose of discrediting the evidence of a hostile witness who belongs to their sect. I believe the Psychological Research Society of England undertook some time ago to make an investigation into their alleged cures. The evidence, however, was not forthcoming at the time. I

believe that the Christian Scientists were of opinion that it was wise for them to keep their light under a bushel, and so it was difficult to obtain reports of well-founded cures. Since then a change has come over the spirit of their dream and they have no hesitation in claiming the credit of their apparently miraculous cures.

MODERN MIRACLES.

What Christian Science claims is nothing more nor less than what the vulgar mind would designate a miracle. They say that by the simple process of denying the existence of such a thing as evil, and fixing their thoughts steadily upon the good, they can restore health to organs which are diseased, and literally

snatch dying persons from the brink of the grave.

During my stay in America I have heard repeatedly of cures so remarkable and of physical changes so inexplicable by ordinary means that I am quite convinced that there is something in it which would be well worth the attention of the scientific man. It is not one person alone or a dozen persons, but hundreds of people in every rank and station of life, who are prepared to risk imprisonment and to defy ridicule by testifying to their personal knowledge of cases in which men and women who have been given up by their doctors have been restored sound in body and mind to their relatives by no other agency than that of the so-called Christian Science. Nor is it only the cure of disease which is claimed by these good people.

VICTORY OVER WEARINESS.

I have talked with men and woman of good education and high character who have assured me in the most positive manner that, as the result of their adherence to Christian Science, they are able to work twice as much every day without feeling tired, to do with less sleep and generally to maintain a robust health, with a physical and mental vigour to which they had hitherto been strangers. There is too little health in the world at present for anyone to be allowed to scoff at claims so extraordinary, vouched for by witnesses so unimpeachable as those whom the Christian Scientists put into the field. It would really seem as if some strange new thing had come into the world in the shape of the discovery of an imperfectly understood law of psychic action, by which the mind is able to minimise the weakness of the body, to dispel maladies and to heal diseases, and further to create a new fund of nervous, mental, and physical energy, maintainable by any other means. Chris-

tian Scientists do not claim that they can do away with sleep altogether, but they do maintain that they can do with much less sleep than they used to find necessary, that they do not get tired so soon, and that, in sort, as mere pieces of human mechanism, they are immensely more efficient than before they took up the new doctrine. But my readers will be better able to understand the claims put forward by the Christian Scientists if I reproduce here the conversations which I had with those who profess to have experience, whether in their own person or in that of friends and relatives, of the curative influences of mind-healing or Christian Science.

MARK TWAIN.

I had as a fellow traveller in the *New York* Mr. Samuel Clemens, or Mark Twain as he is more familiarly known, and had frequent opportunities of discussing this subject with him at length. As those know who have read his recent paper in the *Century* on telepathy, or as he calls it, thought-telegraphy, the great American humourist is extremely interested in all psychical phenomena and among others in the question of psychic healing. He was especially wroth with the incredulity of people who never look into the question and therefore assume that they know all about it and are justified in poohpoohing it. "A man must be a dumphool before he sets himself up to be wiser than God Almighty. Of course, these fellows know that certain events cannot happen, but when, as a matter of fact, they do happen, it is not for us to question the fact merely on the authority of those other fellows who know nothing about the fact." In this, as in everything else, the question of questions is, What are the facts? Let us get the facts clearly stated and well authenticated, and then let us set to work to construct hypotheses to fit

the facts. We can explain the facts after we have obtained them, but the duty of to-day is to get the facts and let them speak for themselves.

GOVERNOR ST. JOHN.

In the month of February I was sitting in the Commerce Club, in Chicago, when ex-Governor St. John sent in his card. A pleasant and genial gentleman, with iron-grey hair, came forward and shook hands. Governor St. John has been the Prohibitionist Governor of the State of Kansas, and he is one of the great authorities on prohibition in the United States of America. He is a pleasant, witty, and genial speaker on the platform, and he has devoted all his life to the promotion of the cause of moral reform and social progress. After some pleasant talk, in which we discussed psychical matters, Governor St. John remarked that he believed the time was rapidly approaching when the reign of the pill-makers would be at an end. There will be no more pill-makers for there will be no more pill-takers; If a man will learn how to physic himself by the methods of Christian Science he will be able to dispense with their services. Such at least was Governor St. John's belief. I asked him what evidence he had of the faith that was in him.

HOW HE WAS CONVERTED.

He said: "My own personal experience. Some years ago I was mountaineering in the Far West. My foot slipped and I fell, rupturing myself internally. I was carried home and I found that I had received what appeared to be a permanent injury. My own doctors failed to cure me, and I went from expert to expert in nearly all the great cities of America, but none of the physicians could do anything for me in the shape of a permanent cure. I would be able to go about for some time, when suddenly, when I was walking in the

street, this horrible pain would come and I would be almost paralysed with torture. This had gone on for two or three years and I had almost given up all hope of ever being better, when some Christian Scientists came down to our city. One of them, a woman, who was reputed to have made many cures, made the acquaintance of my wife and daughter. They came to me and begged me to 'give the Christian Science lady a chance. I laughed at the idea. It seemed to me to be too ridiculous that a simple Christian lady would be able to effect the cure of a malady so subtle and so deeply rooted as to baffle the best physicians in America. My wife, however, was deeply impressed by the teaching of these people, and she asked this lady to come to my house. Then my daughter coaxed me to go and see her. At first I refused, but finally consented to do so in order to please her. I followed her into the room where this lady was sitting. I sat down in a chair, and we were left alone. The Christian Scientist lady did not speak: she sat in the chair with her hand in front of her face. I sat looking at her without saying a word. The whole proceeding seemed to me so ridiculous that it was with difficulty that I refrained from breaking out into laughter.

A SUDDEN CURE.

"We sat there for a few minutes—perhaps ten or fifteen—when suddenly, to my intense surprise, I felt a warm spot on the top of my head, and instantly a sudden shock as of electricity passed through the whole of my body right down to my very feet. Although it was only momentary it seemed to last a considerable time. When the thrill left me I sprang to my feet exclaiming, 'I am cured.'" I went into the other room and told my people that I felt perfectly well, and from that time to

this I have never known a moment of ill health. Not only have I had no recurrence of my old complaint, but my digestion has been excellent, and I have slept excellently. I have never had any headaches or needed to take pills or drug or any kind of medicine, and all that dated from the time when I sat in that room and had the sudden thrill. Ever since then I have employed the methods of Christian Science for all manner of ailments that have temporarily assailed me. For instance, I had a very disagreeable wart over my left eyebrow. It caused me a great deal of inconvenience, until I thought to myself, If Christian Science can heal an internal rupture, why cannot it cure this wart? No sooner said than done. I simply set my thought upon it, on the place where it ought not to be, and it two days that wart had disappeared, nor has it ever returned. On another occasion my wife and I had bunions on our feet. My wife went to a physician, but I employed the method of Christian Science. In a week my bunion was altogether gone while my wife's was as bad as ever it was. But the whole of our life is full of similar experiences."

A STARTLING CANCER CURE.

I asked if there were any cases on record in which Christian Science had been efficacious in curing organic disease. "Certainly," said he, "I will bring you a gentleman here who has a place in the Masonic Temple. You can see him for yourself. Some years ago Colonel—was suffering from cancer in the neck, which was so malignant that the doctors refused to operate upon it a second time. They had cut it out once, and it returned; but they refused to operate again, saying that recovery was hopeless, and that an operation would only exhaust the patient and hasten his dissolution. He is now alive and well. His re-

covery was entirely due to Christian Science." Governor St. John was as good as his word. In a week or two he brought along a hale and hearty-looking American Colonel, who told me his narrative. He said that some years ago he was attacked by a cancer under the right ear. It was a very slow growth at first, but after a time it assumed dimensions which led him to consent to the operation which his physicians declared to be indispensable if his life was to be preserved. As usual in such cases, the cancer was no sooner cut out than it began to grow again, and he once more resorted to a surgeon in the hopes that a second operation might be more successful. After consultation, however the faculty decided that it would be worse than useless for him to submit to the knife a second time. He was certain to die, and that speedily. This fact, he assured me, is certified by those to whom he submitted his case. It was at this moment that he heard of the claims of the Christian Scientists, and, fearing much, and believing little, he consented to place himself in their hands. The result was marvellous—from the purely medical point of view, miraculous. The whole of the cancer came away, his flesh healed up, and he has ever since enjoyed perfect health. I saw the Colonel at the club, and he showed me the scar made by the cancer. It is very distinct, although the flesh was perfectly healed, and he seemed to be in robust health. I spoke to him very seriously about the duty of obtaining duly authenticated evidence as to the reality of his cure. This he promised to do. He said there would be no difficulty in obtaining the evidence of the doctors who first operated, and of those who refused to operate a second time, as well as that of several friends whom he consulted at the time. As soon as I obtain the

documents I will publish them in **BORDERLAND**. It will be interesting to hear what explanation the doctors have to give of a cure which so far transcends their experience as the cure of organic disease by suggestion.

OTHER TESTIMONIES.

Another visitor who called upon me was Dr. Waite, the author of a book entitled, "The Law of Laws." He was accompanied by Mrs. Stockham. Dr. Waite told me of a friend of his who was in the last stage of consumption. She had wasted away to a shadow, and her friends were assembled in the room to bid her farewell, when a Christian Scientist came into the room and turned the relatives out. In the course of an hour he not only stopped the disease, but literally restored life to the patient. The dying woman revived and took nourishment. From that hour she made a rapid recovery. I asked Dr. Waite whether, if they could restore the eaten-out tissue of a lung, they could not restore an amputated limb. This he said he did not think was possible; why, I do not quite see. So far, however, the Christian Scientists have not attempted to restore the limb which has been sacrificed to the surgeon's knife.

Mrs. Stockham, who is a duly qualified doctor of medicine, knew of a case in her own family. It was a near relative of hers, who had suffered many things of many physicians, and had been cured by Christian Science. Mrs. Stockham said that she had carefully noted every phase in the malady and in the recovery, and she had no doubt whatever as to the accuracy of the facts as she stated them.

During my stay in New York I had a long and extremely interesting interview with Thomas Lake Harris, who is very familiar to

English readers owing to the part he played in the tragedy of Lawrence Oliphant's life. He told me he was constantly curing disease by the exercise of his psychic power. He gave me some remarkable instances of cases which he had been able to cure. One of the most interesting groups of philanthropic workers whom I met in Chicago were enthusiastic Christian Scientists, who one and all professed to have received immense good in the renovation of their physical energies and an increased capacity to work without weariness, which I confess I coveted not a little.

MARK TWAIN'S EVIDENCE.

Even after I left the American shore it seemed impossible for me to escape the testimony as to the efficiency of this new method of therapeutic suggestion. Mark Twain told me, with much detail, of a case which he knew of in his own experience, in which a governess who had wasted away with a nervous malady which had defied the treatment of the experts, was cured in a month by the influence of a Christian Scientist who lived in his neighbourhood. He knew the persons concerned personally, and was absolutely convinced as to the truth of their statements. The governess had been for eighteen months at a special institution for maladies of her kind, and had come home to die.

A still more remarkable case came to my knowledge during the voyage home relating to the wife of one of the most eminent men of letters in America, who was also snatched from the power of death by the same simple agency. This was the more remarkable because for some months her husband, although he consulted all the physicians and received from them the information that nothing more could be done, and that his wife was simply wasting away to

death, obstinately refused to go to the Christian Scientists, declaring that his self-respect forbade any resort to such humbug. It was only in the last extremity that he decided to try mind cure, and he was rewarded by an almost immediate and complete recovery. His wife not only completely recovered, but seems twenty years younger than she did before mind-cure was resorted to.

THE EDITOR OF THE "ARENA."

Another remarkable man whom I saw during my visit to America was Mr. B. O. Flower, editor of the *Arena*, which is one of the most advanced and courageous periodicals in the United States. I did not see Mrs. Flower, I should have been glad to have done so. I made her husband's acquaintance; however, we had a long conversation on many matters. He also had testimony to give as to the efficacy of psychic healing. In the *Arena* for February he tells at length the whole story of how his wife was cured in order to illustrate the iniquity of the medical monopoly which curses many of the states in America and which is more or less the plague of all civilised countries. Some years ago Mrs. Flower had a severe attack of pneumonia which left her with an obstinate and distressing cough which baffled all the efforts of the physicians. Every winter she had to be taken to Florida to be saved from death. About three years ago she had an attack of influenza which seemed to bring her to the door of death. Mr. Flower then states what happened as follows:—

HOW HIS WIFE WAS CURED.

I then conferred with a regular physician of the Back Bay, and explained the delicate condition of her stomach; later I took her to this doctor. He prescribed for her, but the medicine so distressed her

stomach that after a day and a half of acute pain she discontinued it, and I found it impossible to infuse any courage into her mind. She steadily grew worse.

One day a friend, whose wife had been very ill from a shock of paralysis, and other serious complications, called at my office. On inquiring about her condition I was surprised to hear from my friend that she was perfectly restored to health. He then informed me that he had been led through some friends to consult a metaphysician, who had entirely cured his wife. I immediately called upon the gentleman who had restored my friend's wife to health. He impressed me as being a wholesome, manly man, who sincerely believed in his system. I made an appointment for my wife, but on informing her found her very much opposed to the treatment, for she was strongly prejudiced against Christian Science.

At last, however, she consented to give the metaphysician a trial. In five treatments, covering a period of two weeks, my wife was cured. Her cough of three years' standing had disappeared. She was able to eat cucumber, cake, and confectionery with impunity. Since then a period of more than two years and a half has elapsed, and my wife has never taken a dose of medicine, nor has she been compelled to leave Boston during the winter, and her health has been better than it has been for the six or eight years prior to being treated by this metaphysician.

Mr. Flower says his wife and his mother are ready to bear witness as to the absolute truth of all these statements. An eminent regular practitioner in St. Louis certified after careful examination that Mrs. Flower was suffering from phthisis in an advanced stage. An eminent Washington physician, after as careful an examination, declared that

she was suffering not from phthisis but from anæmia and gastric catarrh and some trouble in the right lung.

PENALTIES FOR HEALING.

All the treatments of all the physicians failed, and Mr. Flower thus sums up the case:—

Regular remedies not only failed to give relief but aggravated the stomach trouble, and in this apparently most hopeless condition she was cured in two weeks by a metaphysician. Now had we been residents of some of the medical slave states, Iowa for example, and this metaphysician had thus cured my wife after the regular practice had failed, he would have been liable to arrest and imprisonment for the *crime of curing whom regular practitioners were powerless to aid*. Had Massachusetts been cursed with a monopoly law which would have rendered it impossible for me to employ this metaphysician, death would unquestionably have robbed me of one whose love, high thinking, and sweet companionship have been a constant source of inspiration and strength.

This case, in so far as it affords an illustration of the saving of a precious life, by means which would have been impossible under medical despotism, is by no means exceptional. Thousands upon thousands of cases might be presented which tell the same story. Indeed, I have met with nothing in recent years which has so astonished me as the number of intelligent and thoughtful people who assure me that they have been cured by the newer, subtler, and safer means and methods of treatment after regular practice had signally failed.

CHRISTIAN SCIENTISTS IN ENGLAND.

I had intended supplementing these brief statements of the evidence brought to me by persons of high standing in America by some

record of the Christian Scientists in this country. Miss Frances Lord was good enough to write me a paper on this subject, describing her experience; and Miss Caroline Whitehead was equally kind and helpful in placing at my disposal the record of her own practice in the same mysterious field. But I have decided to hold over these communications for the present. I prefer to raise the question by no exhaustive treatise upon the subject, but simply to record the facts which were brought to me by men and women of unimpeachable character, whose reputation is not confined to the American Republic. What do the things mean? It is impossible to suspect the veracity of the witness. They may be mistaken, but not even the most prejudiced would be bold enough to suggest that they are wilfully deceiving. But if men and women of such training and capacity can be deceived as to cures wrought on themselves and on their closest relations, what credence can possibly be paid to the record of miracles in the Old and New Testament? That is a plain question which I will leave to my readers, in the hopes that they may face it frankly, and answer it, each for himself, as plainly as the question has been put to him.

HOW IT SEEMS TO ME.

I confess that it seems to me that there is just as much likelihood of Matthew, Mark, Luke, and John, and the twelve Apostles being mistaken as to the reality of the miraculous cure wrought in Judea and Galilee as that Governor St. John, Mrs. Stockham, Mr. W. D. Howells, Mark Twain, and Mr. B. O. Flower have been mistaken as to the cures wrought within the circle of their own experience by the Christian Scientists, or psychic healers, or metaphysicians, or whatever else they may be called. If human

evidence has any value at all, what right have we arbitrarily to declare that the testimony of illiterate fishermen in a pre-scientific age is to be regarded as conclusive when the testimony of scholars, and doctors,

and governors is to be rejected summarily when it is tendered in the full light and under the strict conditions of evidence insisted upon by the science of the nineteenth century?—*Borderland*.

EXPERIENCES AFTER DEATH.

THE following purported to come from a friend who in life was a strong believer in Spiritualism—very soon after his transition.

Q.—“Will C. W.—say something this evening as promised?”

A.—“Yes. C—says tell Underwood that I shall not yet speak of the new society I find myself in. Don’t want to give wrong evidence in regard to spirit return, which is true, true, true!”

Q.—“Have you any special thing you wish to say to us?”

A.—“So many things, but principally that we never die. I am more alive here than ever before—doubt forever dispelled. Oh, if I could do ardent things by which I could reach all humanity and assure them, as I myself am here assured, of soul life!”

Q.—“How did you feel at the moment of death? Were you conscious, or unconscious until after the separation from your body?”

A.—“Conscious of a change, but one so easily made that I felt puzzled whether, as Paul said, I was in the body or out. Sense perceptions so changed! I saw that seemed to be C. W.—lying inert, senseless, while the real thinking, loving, living C. W.—stood by unable to will that senseless body to any movement, and I said, ‘Why, I am freed from that prison!’

Q.—“Were any of your spirit friends near you at that hour, and perceptible to you?”

A.—“Looking around I was much surprised to see so many well-known friends.”

Q.—“Will you tell us who were there?”

A. “Wilson.” As this was written I mentally queried, “What Wilson?” When immediately followed, “You don’t know him.” Then was written the full name of one of whom I had heard but did not know personally.

Q.—“Whom did you first recognize?”

A.—“Mother—then my first wife—B. B. S. W. C. H.—spirits innumerable.”

After this followed answers which were too much concerned with private affairs to be here given, but very characteristic; matters unknown to either of us present were written about of a nature which I could not without seeming impertinent, undertake to verify. One evening was written unexpectedly, “Wonder if you would wish a word from Franklin B——?” As this was the name of a relative who in life had been a very ardent Methodist we answered, “Why certainly—will he tell us if his changed state met his expectation while here?”

A.—“You ought to know—confess I was mistaken. I went off wondering what was coming—and was so surprised! Your Aunt M—came, and said, ‘Well, Franklin, this is not the sort of heaven we expected, is it?’” Here the communication was suddenly broken off, and further

questions received no answer. This was a frequent occurrence—showing that our wishes were of no helpful avail in regard to what was written.

One evening soon as I took my pen, was written, "Shall you wish to hear from spirit spheres? There are now present numerous friends who will gladly answer questions."

Q.—"Will you give the names of some of these?"

A.—"Ghosts are averse to assert Christian names which savor of egoism, but if you will call personal names of those with whose thought your most spiritual sympathies are in harmony, then will be given answers."

Often in a playful way they named themselves "ghosts," "phantasms," etc., words which of myself I should not use in regard to this intelligence, and felt averse to the expression when coming from this source.

B. F. U.—"Is L. E.—among those here present?"

This was the name of a lady of fine intellectual attainments and rare logical power, but of extremely cautious statement, with whom we had been on intimate terms during her life time, who had been deeply interested in speculative philosophy, but previous to her death had only attained to an agnostic position in belief as to a future. To the question a somewhat evasive answer was given, touching on personal private matters, but indicating that she was present. We had often asked to hear from her but without avail.

Q.—"Well, if this is really L. E.—I would like to ask, knowing her disbelief while in this life of any future state of existence, how the new state of affairs impresses her mind?"

A.—She has thought long over the new and altogether unexpected conditions in which she found herself, searching for the explanation and dares not state her shadowy theory, having found herself to be very much mistaken when trying to make

definitions of her position while on your lower plane. She says she had long wished to get into communication with earth-friends but scarcely knew of a definite statement, which from her present point of view, he could give confirmation such as she would have asked for when with you."

Q.—"Do you think that your present state is preferable to our phase of existence?"

A.—Oh yes—a further soul progression—I could say much, but do not care now. I can now understand the necessity of doubt while on your starting point and will not say more now, as you thinkers will understand when you are as I am."

Q.—"Do you know what is taking place among your friends on our plane?"

A.—"Yes, I am constantly informed of their spiritual progress."

The following was given as from one who was considered a leading light in a certain kind of literature. He was also a Spiritualist.

Q.—"Can or will E. A. P.—communicate with us to-night?"

A.—Change wording to this. Will all that was best in E. A. P.—spiritually materialize in answer to Bhama's (Mr. U's) question?"

Q.—"We accept the amendment."

A.—Still I exist, but in a sphere where I had no idea I belonged. Earthly standards are all wrong. Character and altruistic aims are here of more importance than earthly shallow combinations. Ah, how foolish to philosophise on questions of future life, when your environments are so full of merely physical matters. Bounds of physical cannot word spiritual."

Q.—"Is there anything you would like to say as a message to your friends on this side?"

A.—"Say to those who inquire that E. A. P.—still lives, but is surprised by the new mind he feels within him. Positive evidence is

not so clearly obtainable as I thought when in earthly form."

The following was written after the name of a wealthy materialist was given, a person who had bestowed liberally of his means while here, for scientific purposes. "Those may thank their fates to whom has been given the cult of poverty—within that line they will be able to do more effective work than I with all my money and good will was able to."

Q.—But you did much good with part of your money when here,

does not that thought comfort you?"

A.—Yes; the good I did is the one comfort I have here, but oh, the good I could have done had my eyes been opened; that makes me unhappy."

Q.—"How did your new state of existence seem to you at first?"

A.—"I was really very much astonished. I was you know, an out and out materialist, and when I found out how much mistaken I was, I was over whelmed with distress." S. A. U.

REVIEWS.

THE MONIST VOL. IV NOS. 2 & 3.—We heartily welcome the above two issues of *The Monist*, a quarterly review, edited by Dr. Paul Carus of the Open Court Publishing Company, Chicago. It is a high-class magazine treating of Monism and kindred philosophical and psychological subjects. Monism recognises the unity of Nature. "The eternal in nature is God" may be said to be the cardinal doctrine of this system of philosophy. In the above respect it undoubtedly resembles the central principle of the Vedanta Philosophy. We do not in the least doubt that if the reasonings which support Monism be carried to their legitimate conclusion, we shall have nothing else than the doctrine of *Maya* as propounded by Sankara.

LECTURES ON HINDU RELIGION, PHILOSOPHY AND YOGA.—As its title shows, it is a book of about 150 pages treating of some of the leading problems of Hindu Philosophy. The author is Mr. K. Chakravarty, Yoga Shastri, Secretary of the "Calcutta Yoga Somaj." The eight chapters which comprise the book are as follow: (1). Spirit Wor-

ship of Ancient India. (2). Patanjali Yoga Philosophy; (3). The Tantras; (4). Some Thoughts on the Gita; (5). Raj Yoga; (6). Chandi; (7). Tatwas: what they may be. The above subjects are treated in a very comprehensive and intelligent manner and furnish a good deal of information regarding mystical subjects.

GNAN TATWA.—Published by Babu Chundi Charun Neogi, 22-2, Jhamapukur Lane, Calcutta.

It is a Bengali book of divine songs, the out-pourings of Vikshu, Guanananda Paribrajak, a Hindu mendicant. Under a simple guise, it covers some pithy, precious truths which lead man to salvation. There are some passages in it which betray remarkable beauty of thought though concealed in the simplest language possible and remind us of the wandering bard, Ram Prasad. There is no doubt that the writer has come face to face with some of the secrets of the higher life.

THE HARBINGER.—A Fortnightly Journal, Lahore, Vol. IV. No. 8.

It is a miscellaneous Journal advocating Vegetarianism, Temperance, Female Rights, Hygiene, Psy-

chic Development, Social Reforms, &c., &c. This cheap journal is full of interest and useful information. The subscription is 2-8 only and it is nicely got-up.

"THE ANTHOLOGY OF WISDOM" AND "LECTURES AND NOTES" by B. R. Chatterjee, President, Arya Somaj, Sukkur.

The Anthology of wisdom contains extracts from the principal religious works of all great nations. The aim of the author is to show that all religions are one in their main features. This book is written in a Catholic spirit and is very interesting. The Lectures and Notes contain chiefly discussions on Social Problems in which the opinions of many living authorities are quoted. Drunkenness, Tobacco-smoking, Vegetarianism, Indian women, Indian Civilization, are some of the subjects treated in this little work of 150 pages. The views of the writer are very liberal and the two books noted above deserve wide circulation.

THE PHRENOLOGICAL JOURNAL.—An illustrated magazine of human nature. Fowler and Wells Co., Publishers, 27 East 21st St. New York, U. S. A.

This highly interesting journal is in its 97th volume. The science of phrenology has at last received recognition at the hands of the scientific world. That particular portions of the brain are the seat of particular feelings we do not in the least doubt and the universal consciousness is reflected in various strata of the brain made up of different materials. Its contact with each portion produces peculiar feelings known as love, friendship, imitation &c. It is a mistake to suppose that phrenology leads to materialism.

THE RELIGIO-PHILOSOPHICAL JOURNAL.

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"That Art Thou".

Chhandogya-Upanishad.

"This so solid-seeming world, after all, is but an air-image over Me, the only reality; and nature with its thousand-fold productions and destruction, but the reflex of our inward force, the phantasy of our dream."—*Carlyle*.

THE LIGHT OF THE EAST

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KEYNOTES.

WHEN an Adwaiter says that he is one with *Bramh*, it must not be understood that his brain-consciousness is one with the source of all Egos. He is one with the fontal essence of all life just in the same way as the sun reflected in a mirror is one with the real sun shining above. Our material *Upādhis*, the *Sthula* and the *Suksma* brains, stand in place of the mirror. *Jiva* is *Bramh* reflected in an *Upādhi*. Philosophers of the School of Ramānujacharya say that it is nothing short of blasphemy to see no difference between the *imperfect* man and the *eternal* principle in Nature. This charge is wholly untrue, for we hold that we are, as far as our brain-consciousness is concerned, one with *Bramh* and yet *different* from it just as the reflection is one with the original and yet different.

* *

Break the mirror into pieces and the reflection mingles with the sun.

Suppress the brain-consciousness and your phenomenal consciousness mingles with the source of all life. Any attempt to reach the Essence without suppressing the brain-consciousness will be like beating the air. Do we not see that in mesmerism and somnambulism when the brain-consciousness is suppressed a higher order of things is revealed?

* * *

By the suppression of his physical consciousness the brain-consciousness is transferred to a higher plane and the physical man becomes an etherial man. Again by the suppression of the etherial consciousness one becomes the denizen of a still higher plane known as the *Kārāna* plane. Finally by stopping the *Kārāna* consciousness our phenomenal consciousness will shine by its own light without *Upādhi*. This is *Bramh*, this is the highest state.

* *

In the Upanishads the *Jiva* (human ego) is described as the sheath of *Brahm*. It is also described in rapturous strains as the 'life of our life,' 'the soul of our soul.' All these epithets clearly signify that the brain-consciousness is simply the reflection of the One Life. Consciousness devoid of a material basis is transcendental and perfect.

* *

The One Sun is reflected by the mighty ocean, by innumerable rivers, by lakes and brooklets and by the snowy walls of the mountain-tops in different parts of the world. If all these be dried up in a moment where will the reflections go? They will mingle with the Sun, their source and essence. Similarly, the destruction of the material basis (*Upádhis*) transfers our phenomenal consciousness to its ever-lasting Source.

* *

If thoughts were visible we should see them clothed in a light or dark envelope, according to their character. An evil thought directed against a person brings more or less unrest and discontent toward whom it is sent. Understanding this we can the more easily comprehend that "thoughts are things" and we should be extremely careful as to the kind of thought allowed to pass out. A pebble dropped into the sea may cause the displacement of an infinite number of particles; so a thought becomes a centre from which radiate, unto eternity, circles of force for good or bad. We lightly pass this subject because we find it hard to demonstrate; but remember that the most latent agents of the universe are the ones least understood and farthest from our range of sense.—*Occult World*.

* *

The following instance of automatic writing is taken from the Psycho-religious journal: "On rare occasions when leisure and solitude have combined to favor such experiments, I have toyed a little with so-called automatic writing. My mental condition during such experiments has been one of semi-trance. A powerful influence moves my hand, but the movements are not entirely free from brain cognizance. The sleepy brain does not, however, see an entire sentence in advance, but only a word or two beyond the last written. If it tries to do any thinking for itself the outside power controlling the hand grows impatient and erases what has been written. Last winter I tried the experiment of writing questions when in a normal condition and inviting answers from the controlling intelligence. Here are three which seem to me to possess interest:

Q.—Where does soul-life originate?

Answer.—So far as we have any positive knowledge all soul-life originates in a union with matter on some planet. Among us, however, are many who hold to theories of a much more remote origin in a central source and of innumerable incarnations in bodily conditions. The absolute truth is not reached by us. We may be a little nearer it than you are, but that is all.

Q.—Can you give in these communications your own thought entirely free from any coloring from mine?

A.—All intelligence from the universe of disembodied spirit life, conveyed to minds still in the earth-form, must of necessity be transmitted through the mental medium of some personality capable of conveying impressions and must to some extent be influenced by that personality.

Q. Are you conscious of as strong

a personal and individual existence as you were when you were in the body?

A.—The life of the spirit when released from the body is more strongly individual than it was before the change-called death, for the reason that it is not influenced by the external limitations and conditions of the material world. At the same time it is a life manifested from within and not a life of sensations from without, which deflect the spiritual ego from its natural line of upward movement.

I may add that during the writing of these answers the movement of my hand was unusually vigorous and continuous and the condition of my mind was peculiarly somnolent."

* *

The Brahmo Somaj is fast disintegrating. The *Interpreter* says, "It is a notorious fact that many of our fellow religionists have begun to show a strange fancy for Sanyasis, Fakirs, Sadhus and religious mount-banks of all sorts. This is largely owing to the defection of a well-known Brahmo missionary, one of the earliest and best followers of Keshub Chunder Sen in times gone by. This gentleman, the lineal descendant of a Vaishnava saint, took to the old Hindu devotee ways after he got estranged from his lawler, and found no satisfaction elsewhere. His example led away a good many at first, and since then a regular epidemic has grown in the direction of superstitious reverence for the theatricals of Hindu devoteecism. The disease is most prevalent in the Sadharan Somaj, but it is slowly infecting every other section of the community. We think it is high time to draw notice to the evil, and if possible to provide for it."

The well-known Brahmo missionary mentioned in the above passage

is no other than Bejoy Krishna Goswami of this city. He is far superior to his master Keshub Chunder Sen. His present life is a series of ecstasies and spiritual visions. Most of the sincere members of the Brahmo Somaj are his devoted followers. Example is better than precept. So these men have left behind them the lifeless dogmas of Brahmoism and have clung to this spiritual figure. It is no fault of theirs. Peace of mind must be found out at any cost.

* *

Prof. C. D. Walcott expresses the opinion—contrary to that entertained by some scientists—that geologic time is not to be measured by hundred of millions of years, but simply by tens of millions. This is widely different from the conclusion arrived at by Sir Charles Lyell, who, basing his estimate on modifications of certain specimens of marine life, assigned two hundred and forty millions of years as the required geologic period; Darwin claimed two hundred million years; Crowell about seventy two millions; Geikie, from seventy three millions upward; Alexander Winchell, but three millions; while McGee, Upham, and other recent authorities claim from one hundred millions up to six hundred and eighty millions. The data presented by Dr. Walcott, showing the distribution of geologic time, or the different periods of sedimentary rocks, give two million nine hundred thousand years for the cenozoic and pleistocene, seven million two hundred and forty thousand for the mesozoic, seventeen million five hundred thousand for the paleozoic, and a like period to the latter for the algonkian—a total of forty-five million five hundred thousand years.—*Scientific American*.

SOMNAMBULISM.

SOMNAMBULISM is a state of consciousness in which the normal physical consciousness as well as the action of the senses is entirely suspended. The suppression of the physical consciousness brings into activity a higher phase of our consciousness working, of course, with a completely different set of senses. Somnambulism (sleep-walking) is either natural or *artificial* (mesmerism or hypnotism). The former is induced naturally without any external influence; the latter is induced by hypnotists either by "passes" or by adopting other means known to experts only. We will try to show in the present article, that the phenomena of Somnambulism prove conclusively that the individuality of man survives death and that he is something different from his body.

Somnambulism is brought about by the suppression of our brain-consciousness, either by *very deep* sleep which is not experienced by all men, or by mesmeric sleep brought about by the mesmeriser. The main condition for the activity of our higher ego in Somnambulism, in dream, in Clairvoyance, and in Yoga, is the suppression of our brain-consciousness. Ordinary sleep can not bring about the total suppression of our brain-consciousness hence in that state the faculties of the higher ego do not become revealed. Ordinary sleep is the Borderland between our brain-consciousness and our transcendental consciousness. Total suspension of our normal consciousness produces a far greater insensibility of our physical frame than even deep sleep, and in that state the faculties of our dormant consciousness receive full play. In other

words, the suppression of the brain-consciousness brings the *Suksma Sharira* into play.

Before proceeding with the subject further it would be better to cite below some cases of Somnambulism. These are taken from a very remarkable work called "The Philosophy of Mysticism" by Du. Pruel. The book is of a practical nature and the conclusions are drawn not from abstract reasoning but from psychical phenomena observable in experiments conducted by many Scientific Societies. The boundary line between our waking state and the other mystical states of consciousness is termed 'the threshold of sensibility.' In exalted sleep called Somnambulism, the suppression of our brain-consciousness displaces the 'threshold of sensibility' and a transcendental world closed to the day consciousness is opened to the Ego.

We have said before that according to the Vedanta System the real Ego of man remains untouched by the changes brought about by the states of consciousness known as, *Jāgrata*, *Swapna*, and *Susupti*. It should be understood by this that our real Ego lies in a plane deeper than the above states. This ego, as will appear from the following examples, comes to the front when the brain-consciousness is entirely suppressed in the state of the exalted sleep known as hypnotism or Somnambulism. It will be seen that the suppression of the brain-consciousness is not the *cause* but the condition of the appearance of the real Ego, just as the setting of the sun is the condition and not the cause of the rising of the stars. Whenever there is the temporary

paralysis of the brain-consciousness, there is a simultaneous and invariable rising of the psychical Ego, whether in *Yoga*, or in Somnambulism, in Clairvoyance, or in deep swoon. But while the Somnambulist's consciousness remembers the events of our waking life, the latter does not remember the events which transpire during the state of swoon or of Somnambulism. The explanation of this is clear. Our waking consciousness remains suppressed during the activity of the deeper states, so it, not being the witness, can not possibly remember them. For a similar reason the memory of our *past series of births* is retained by our real Ego and not by our waking consciousness. The constant factor in the series of rebirths in the real, transcendental Ego and not the brain-consciousness of the waking state which changes at every birth. It is impossible for the waking consciousness to remember our previous births simply because every particle of the brain-matter changes at every birth. If we suppress our brain-consciousness and attain the plane of our real Ego by suppressing all the superficial states of consciousness, we shall be able to remember every iota of our past experience which was witnessed by our Higher Self. The true *Jivan-mukta* remembers his past births simply because he does not live in his *brain-consciousness* but in his real Ego even in flesh. The cases cited below are taken from Du. Pruel's, "Philosophy of Mysticism" which every student of Vedanta Philosophy should read as carefully as possible. As regards the truth of these phenomena, it may be said that the investigations, extending over five years, of eleven physicians of the Medical Academy in Paris, whose unanimous report of 1831 was publicly delivered, Somnambulism, with all its so-called miracles but of which conformity

to law is not to be doubted, has been proved an incontestable fact. Compare also the Report of the British Medical Association for 1892.

Strange Cases of Somnambulism.

The seeress of Prevorst used to say: "In this state I do not dream; it is not to be taken for sleep; it may be so for the outer world but for the inner world it is clearest waking." (Kerner: Die Seherin V. Prevorst I. 149).

So another Somnambule: "This state is nothing like sleep but is the brightest waking" (Kerner Geschichte zweier Sonambulism.)

A remarkable double consciousness was exhibited by the young Hubert whom Puysegur magnatised. Owing to a severe blow on the head, in his fourth year, an operation was necessary. Attacks of insanity supervened, and he lost his memory, knowing nothing of what he had done an hour before. But as soon as he entered upon the magnetic crisis, not only did the attack of insanity cease, but his memory returned, and he knew accurately the events of his life. He described the inception of his illness, the operation, in which his brain has been injured, the instruments employed for it, and asserted that magnetism would restore him from insanity, and that he would never recover his memory, as in fact was the case.

Puysegur treated a patient who in his fourth year had had to have an operation performed in consequence of an injury to his head, who had access of insanity, and had lost his memory to such a degree that he did not know what he had done an hour before. In Somnambulism he recollected everything exactly, described the former operations, and the instruments used in it and predicted that he should never get his memory again in awaking as the result proved. Dr. Steinbeck men-

tions a cretin who, like all his kind, was idiotic, and in his normal state was deaf and dumb. But without any external occasion he fell into the clairvoyant condition, and in this he spoke very clearly and with intelligence (Steinbeck: *Der Dichter lin Seher*.) Somnambulists in the crisis also remember what took place around them in previous swoons. A patient of Wienholt knew in Somnambulism every thing that had been done and said by others about her, or had passed within herself, during swoons in which, externally, she was quite unconscious; and everything that had happened in her delirium, with all that was then said by herself or others.

In drowning when the brain consciousness is fully suppressed the exaltation of memory occurs with a transcendental measure of time. A friend of De Quincey having fallen into a river when a child saw, in the interval before she was pulled out, the whole course of her life, down to the smallest circumstances, pass before her as in a mirror. Admiral Beaufort records a similar case.

Just before death persons dying get a view of the events of their own life. Such a case was reported to the Prussian government by the Clergyman Kern of Hornhausen: Johaunn Schwerdtfegur, after a wearisome illness was near death and fell into a swoon for many hours. Then he opened his eyes and said to his Clergyman that he had had a survey of his whole life and all its faults even those which he had long forgotten; everything being as present to him as if it had just occurred (Passavant: *Untersuchungen Uber Lebeengnagretismus* 165.) Memory is greatly exalted in Somnambulism showing that the *real* seat of memory is not brain-consciousness. The physiologist Mayo reports of a girl who knew absolutely nothing of astronomy and mathe-

matics, that she once in Somnambulism wrote down whole pages of an astronomical treatise, with calculations and delineations. She was convinced that this was the product of invention, but afterwards she found that the whole manuscript verbally coincided with a treatise in the "Encyclopedia Britannica" and she herself said in another crisis—for waking she knew nothing—she believed she had read in the library (Mayo: *Truths in popular superstition*.)

A Somnambule is mentioned by Munchart, who could not read or write; in the magnetic sleep she once repeated a whole lesson, heard the year before, from a course of instruction preparatory to confirmation, with all the questions and answers, the Clergyman's voice and the responses of the children being most distinctly imitated. The long sleeps of Somnambules are all the more remarkable. Hohne, for instance, had been continuously in the magnetic sleep from the 18th of January to the 10th of May, and on waking exhibited a comical surprise that spring had arrived since she had lain down—as she supposed—the day before. Kerner's Somnambule, also, reconed time when she awoke as in the same hour in which she had fallen asleep. She knew nothing of what had happened with her during eleven months, while she remembered well all earlier events; during her magnetic sleep she had been removed to another place and she could not find her way about the house in which she had nevertheless for weeks been performing house-hold duties, apparently in a waking state; the rooms were quite strange to her. A young lady lamented in Somnambulism the death of her mother, of which they had told her. She was kept for some months, till her recovery in the magnetic state, and on waking she only knew that

her mother was ill and had been sent to the country. As she would not be restrained from a visit to her, they were obliged to tell her of the death, when she again burst into tears.

When the Somnambulistic state becomes most intense it amounts to Clairvoyance. Dr. Nick vouches for the following case: A somnambule said in the last crisis of her illness: 'A month hence, I shall remember not only all that I have seen in my crisis, but shall be able to find my way to the different

places where I have been, but which I have seen from here.' Her Somnambulism, exalted to clairvoyance, had been utilised by obtaining from her information as to the illnesses of distant persons. And when, later, she was completely restored, and in the enjoyment of blooming health, she remembered her visions on visiting the places which she had clairvoyantly seen, and she was able, without enquiry, to find the residences of those persons to see whom she had been directed from time to time (Archiv. ii. 2. 46. 49).

THE LIFE OF SREE SANKARACHARYA.

IN the ninth chapter to which we come the evidence of Jaimini as to the truth of Sankara's statements, and the possession by Sankara of king Amaraka's corpse to learn the answer to the question put by Ubhay-Bharati are related.

Though fairly vanquished and seeing the truth of Sankara's doctrines, Mandana was tormented with the doubt, that if what Sankara taught was true why did Jaimini the greatest of sages establish the supremacy of Karma-Kanda? He told Sankara as much. How could the Sutras of a Rishi like Jaimini, who possessed an exact knowledge of the past, present and future come to naught? Sankara replied that the object of the Rishi was to check the current of attraction of *worldly* men to its prosperities and effect a change in their *Karmas* by prescribing the forms and rituals of Karma-Kanda. He did not, it is true, demonstrate the existence of Parambrahm—but he prescribed the *path* by which men could attain it. In fact it was a work *begun* by Jai-

mini and *finished* by Vedavyas. Jaimini laid down the rules and practices by the due observance of which good Karmas (Punya) could be earned and the mind purified to a great extent while Vedavyas following Jaimini, begun where he ended prescribing the last *purgations* to the almost purified mind and brought it face to face with its higher self Brahm and the Causeless Cause and eternal Satchidananda. Still Mandana was not fully satisfied and eager to clear up all doubts mentally desired Jaimini to come there which he immediately did. Jaimini assured Mandana that what Sankara said was true to the very letter, and informed him of Sankara's individuality. He also directed Mandana to follow Sankara's creed without delay, and disappeared. Mandana was convinced at last and begged Sankara's pardon, in fitting terms—delivering a little speech in which he repeated the principal points of Sankara's doctrine and admitted their high truth and superiority over all other philo-

sophies—by way of showing that he had already got a perfect insight into the same, and concluded with the words that he waited for some orders of Sankara.

Next, Saraswati knowing the mind of Sankara stated that she knew beforehand all that would happen from the prediction of the *Tapaswi* who came to her father's house when she was a little girl and challenged Sankara to engage in debate with her. Sankara began from the beginning. He questioned the right of a woman to challenge a man to take part in such a matter with her. Ubhay-Bharati cited as precedents of the debates of Yagna-Valkya and Janaka with women. For full seventeen days and nights with the exception of the hours required to meet the bare necessities of physical life did this strange and hard competition last, at the end of which Ubhay-Bharati with the instinct of a woman, when vanquished in all other subjects questioned Sankara about the Kām-Kalās (the science of carnal love). Sankara came to a fix. Though knowing in his heart the answer to her question as an all-knowing person, he had to admit his ignorance of the subject, in keeping with the laws of his order; Sankara requested for an adjournment of one month—as was provided in the rules of debate—that he might furnish an adequate reply to his interrogator and instantly departed with his principal disciples and ascended the skies by *Yoga-Vala* to enter into the body of a king, just in time, whose death he perceived would happen within a few minutes. Placing his body in charge of the Shishyas who accompanied him, in the cave of a mountain, Sankara, in his *Sukshma Sharira* entered the body of king Amaraka as soon as the king's *Sukshma Sharira* escaped from the cage manufactured by his parents for the exhaustion

as well as the addition of his Karma.

Sankara's return to his own body, the defeat and departure of Saraswati and the initiation of Mandana are described in the present (tenth) chapter.

Sankara's disciples watched over his body, at the top of the mountain where he left them, for a full month and six days, still Sankara did not return, his promise was for a month. His disciples afraid at this delay, descended from the mountain to institute a search after him leaving there a few of their party to guard Sankara's body. They soon came to a country where they heard how its king after a strange recovery of life had completely abandoned himself to carnal enjoyment—leaving all matters of the state to his council—and admitted none in his presence except good musicians and young women of extraordinary beauty. They easily knew who it was, and arming themselves with some musical instruments demanded admittance to the king's palace of pleasure. This they easily obtained and they saw their Guru, surrounded by a mass of tender fair flesh lost in tasting their sweets, like the earth-worm the decomposed vegetable matter among which it lives. It was an edifying (!) experience for them. However they learnt one great lesson, that the charm of woman and wealth could make, even a superhuman man like Sankara to forget himself and his duties.

They had composed a *Vedantic* song beforehand, full of quotations from the *Srutis* and *ātma-gnanam*, and attuning it to the music of their instruments sang it before the king which produced the desired effect upon Sankara. Scarcely had they reached their mountain rendezvous, than the king was dead again and Sankara rose again among them in his own *Yati* cos-

tume to the exceeding delight of his Shishyas. Thence he soon approached the house of Mandana with his disciples by aerial journey, and Saraswati, who kept herself informed of his whereabouts, admitted her defeat and returned to her own place among the Gods, after taking due leave of Sankara and her husband.

After her departure Sankara initiated Mandana, who then assumed the name of Sureswara with the *Muntrum Tatwamasi* duly explaining its purport and application.

The news of the defeat of Mandana and Saraswati sent an electric shock throughout the Indian Peninsula and Sankara's doctrines were received with open arms by almost all the greatest sages living at that time.

In the eleventh chapter is related the strange delivery by Padmapád of Sankara from the uplifted sword of a Kapalika named Ugrabhairaba.

A Kapalika of the above name desirous of obtaining his wishes, one day came to Sankara, who sat a little retired from his disciples after giving them the usual lessons from his Bháshya, and begged, after a good deal of sophistry to permit him to sacrifice the head of Sankara. He said that after a century's devotion to Mahadeva to be allowed to enjoy with him half the blessings attending his state in Kailas, he was told by Mahadeva that if he could perform *homa* in the fire with either the head of an all-knowing person or a king who would grant his boon. So he came to Sankara whom he knew to be an all-knowing sage, and one who had no egoism and no connexion whatever with the physical body to beg his permission to decapitate him and win his desire from Mahadeva. Sankara agreed and followed him to a solitary place, where the Kapalika after due ceremony raised the

sword to decapitate Sankara who in the meantime thoroughly withdrawing himself in was immersed in *Samádhi*.

Padmapád the most advanced of the disciples of Sankara, and who, as the reader will remember, was the incarnation of Vishnu, first perceived the machinations of the Kapalika and most opportunely overtook him and frustrated the aim of his terrible *Kharga* (sword) in the following manner. The *Siddha* Padmapád, as soon as he saw the fatal design of the Kapalika, assumed the form of Narasimha, the fourth incarnation of Vishnu, the half-man and half-lion, and roared out so terrible that the earth and the mountains shook, the trees broke down, the ocean upheaved and men and beasts fell on their faces stunned and senseless. He raised the insensible Kapalika from the ground and tore his entrails out, and decorated himself with them as He did in *Satyayuga* after killing Hiranyakashipu, the father of his peerless devotee, Pralhad. The sound disturbed the *Samadhi* of Sankara, and on opening his eyes he found the Narasimha-murti before him. Sankara, delighted beyond expression to see that avatar of Vishnu sang a hymn of praise and prayed Nara-Simha to forego his anger and ferocity as the Kapalika had been punished. Like a dream it appeared to Padmapád, when he came to himself again after the solicitations of Sankara. In the fierce concentration of his terrible anger to see the imminent danger of his Guru, he was physically transformed into *Narasimha* and acted as such, as we puny creatures of Kaliyuga, in our small scale, get only *mentally* transformed into tigers in times of anger, for want of proper concentration and which if constantly practised leads us in no distant time to the same physical shape. But this explanation for obvious reasons

does not wholly apply to the case described above. Padmapād was not only a great *Yoga-siddha* person, but had also close affinity with

the *avatar* described above, when we consider that he was himself another incarnation of Vishnu

BHAGABATGITA WITH SANKAR BHASYA.

(Continued from page 235.)

NOW that to be indestructible which pervades all this (creation). None can effect the destruction of the changeless. 17.

Sankara. What again is that (*Sat* [real] of the preceding sloka), which always is and pervades the universe like space pervading innumerable earthen pots. The changeless is that which has no increase or decrease of any manner. It cannot be destroyed, *i. e.* made to alter its state, because it has no shape and no relation. Anything that has a shape, *i. e.* finite, can undergo a change and anything having an object of relation can be made to suffer; as Devadatta suffers for money if he is deprived of it. But *atma* is all-in-all, therefore nothing can destroy it. [This sloka is explanatory of *nabhābo bīdyate sata* (II 16. The real never is not).—In the preceding sloka has been shown that the *Sat* or only Reality is that which is absolutely undifferentiated. This can be no other than consciousness *per se*, for all other things are differentiated. It cannot be argued that consciousness *per se* has a beginning and end, for instance as the impression of a pot in our consciousness. It is true that the *impression of a pot* begins and ends but

consciousness *per se* always is. It pervades the whole universe. Like the appearance of a serpent on a rope the universe appears on It lighted by Itself for It is self-luminous. Self-consciousness or the sense of ego is also a passing impression on It like the impression of a pot. Self-consciousness has a beginning and end as it vanishes at the time of sleep, but consciousness *per se* never ceases to be.—*Madhusu-dadu.*]

These (three-fold) bodies of the ever-same, deathless and (immeasurable) undifferentiated *Atma* are called perishable (by the wise), therefore, O Bharata! fight. 18.

Sankara. What again is that *Asat* (unreal of sloka 16)? That which misrepresents its noumenon, that which seems to appear with a different face than what it really has. That which is perishable like the appearance of a mirage at the dawn of true knowledge (of the real character of the sandy desert) or like a vision or a magical show, without leaving a wreck behind. The death or perishableness of the three-fold bodies cannot be otherwise than as stated above, for they have no separate or independent existence but are imagined in *Atma*.

The death of the three bodies means the death of a certain set of ideas that seem to limit within a boundary the infinite consciousness *per se*. Two synonymous adjectives *nitya* (ever-same) and *anasina* (deathless) have been applied to Atma in this sloka. This is to show that Atma is beyond both the sorts of change that are known to us. There is one change in which the object disappears from the senses as the reduction of a body into ashes. There is another, a change of state, as in diseases &c. Atma is immeasurable (undifferentiated) i. e. it is not capable of being gauged or defined by any other thing, except itself. The argument that it is defined by the *Shastras* is not sound. For before the proof by reason or any other means, the perception either sensual or intuitive of an object is necessary. Before the proof of *Shastras* in this case, we are conscious of our consciousness. Therefore the above argument that Atma is definable, i. e. differentiated by the *Shastras* does not hold good. So you see that as Atma is undifferentiated, it is immortal. Therefore fight. Do not shrink back from your duty. Not that Bhagaban lays it down as a rule that because the soul is immortal it is the duty of all to fight, but that Arjuna, a Khatriya, having come to fight, was flying from his duty, blinded by ignorance and sorrow and therefore He said *Tushmat juddhaswa* (fight therefore) as a natural conclusion of the point under discussion. [Blowing up the theory of those philosophers who hold that consciousness is a phase of material manifestation, Bhagaban explains in this sloka *nasate bdyate bhāba* (the unreal never is) of sloka 16. *Madhusudana*.]

He that thinks It (atma) a slayer and he that thinks It is slain do not both of them

know (the truth). Neither does It slay nor is It slain. 19.

Sankara. To show Arjuna that the Gita *Shashtra* alone does not teach the renunciation of grief and blunder for cessation of connexion with matter, Bhagaban quotes the above *mantra* from Katha Sruti, (slightly modified, vide Katha II, 19). You are mistaken in thinking that the warriors Bhishma, Drona &c., will be killed by you in fight. Those who think the real *dehee* living in the body to be the subject or the object of any action are ignorant of the nature of Atma. For its immutability it is never the actor nor does it bear the effect of any action. [In the first line, *abhināshi tu tat biddhi* &c. (know that to be indestructible &c., sloka 17.) Bhagaban speaks of the word *tat* (that) of the saying *Tatvimsi* (That art thou); and in the second, He refutes *Parinamvadu* (the system of Philosophy which teaches that Bramh undergoes that change in creation, which the milk undergoes in becoming curd, in opposition to the doctrine of *Vivartavada* which teaches that the creation is of Bramh as the serpent is of the rope) and *Nirsvavada* (non-belief in God). In the 18th sloka Bhagaban explains the false and mirage-like nature of the appearance known as the universe, imagined erroneously in Bramh, by a contrast with and calling attention to its cause which is immutable (*nitya*) undifferentiated (*aprameya*) and indestructible (*anasina*). Bhagaban quotes these two *mantras* (slokas 19 and 20) in support of His preceding teachings. *Anundagiri*] (By the sloka *Ashochyānāmanwāshochustwam* [II 11. You are mourning for those who are not the object of sorrow] Bhagaban has taught me to avoid all grief and heartburn for the death of my friends Bhishma,

Drona &c., but that does not do away with the sin which I shall incur by killing them. If I put a Brahman enemy to death I may not be grieved but the effect of the action must come upon me. It is not the rule that where there is no grief there is no sin. Then it is certain that if I consent to fight I shall incur the sin of a murderer and Bhagaban who is inciting me to the action will also be guilty as an abettor. Lest Arjuna argues in the above manner Bhagaban quotes the above *richā* in support of His teachings from the Katha Sruti *ubhou tou na bijaneeto* (II. 19, both of them do not know) refers to *Turkikas* and *Charbaks* respectively who hold that the *dehee* is the actor and that it is acted upon. *Madhusudana*. [It has been said that the Atma is passive witness, It is no actor. Neither is the body an actor too. Then who kills and what is killed? Who is freed and what is bound? The argument is this. As iron burns only when it is heated, i. e. when it is joined with fire, so when the Atma is joined with the senses, a phenomenal mode of consciousness takes its rise, and that is the actor and is acted upon like an agent in the world. When the identity with the senses is found but to be wrong and falsely imagined this ego is freed, not the Atma who is ever free. These senses (not the sense-organs, but the sense-perceptions, i. e. the mind) have a peculiar existence. They are neither true nor false. They are acted upon and with in this world. They prevent *Bramh-gnanam*. They are like magical shows, mirages, and dreams. Not even the slightest trace of them is found at the dawn of true knowledge. *Nilkantha*.]

(The Atma) never takes birth nor dies, nor springs up again after growing once. It is without birth, always the

same, without decrement, without change of state; [It is] not destroyed at the destruction of the body. 20.

Sankara. How is the Atma immutable? (Vide note of the preceding sloka). This is shown in this second *mantra* (quoted from Katha Sruti, Vide II 18). It does not undergo the changes known as birth and death. Nor like the body it grows after destruction. It is therefore Nitya (always the same). Though the want of a beginning and end implies the want of a middle, as youth, yet Bhagaban forcibly marks the absence of all changes in Atma by the adjectives *Shashwatā* (without decrement; that is, for its shapelessness and want of attributes any loss of it of any manner is impossible. Thus it has no development also) and *purana* (*Purapī nūba ebeti*, though older than the oldest it never grows old). Therefore it has no consequence though the body is put an end to. In this *mantra* it is the object of Bhagaban to show that Atma is without those six changes which the ordinary material world is subject to and because it is without any change whatever, therefore it has been said that *ubhou thou na bijaneeto* (both of them do not know it II. 19). [Now is it that Atma never becomes the cause of any effect or the effect of any cause? Because It is not subject to any of the following six changes innumeraled by Yaska. 1. Birth, 2. Existence. 3. Development, 4. Consequence, 5. Decrease and 6. Death. *Madhusudana*.]

He that knows It to be always the same, without birth, development, decrease and death, how can that person, O Partha! have anyone killed (by another) or kill anyone? 21.

Sankara. Premising in the *mantra* beginning as *jaenam betti han-taram* (he that thinks It a slayer. II 19), that Atma does not become the subject or object in the act of slaying and showing the reason of the same in the *mantra* beginning as *na jāyate mriyate bá kadúchit* (the Atma never takes birth nor dies. II 20) Bhagaban concludes in the above manner (II 21). He that knows It to be without death, without change, without birth, without development and decrease, how can that wise person kill another or incite one to do the same? The reason for putting this sentence in interrogatory form is to throw more force and weight into the answer—that no Karma whatever can touch such an actor. As terror and its immediate effects cannot strike into the heart of the person who does not mistake a leafless trunk for a ghost, so Karma cannot touch the person who does not identify himself with the body falsely imagined in Atma through Avidya; to such a person no act or religious observation is necessary. They are binding only to those who are ignorant. This Bhagaban has expressed here clearly, that knowledge, religious practices, &c. should be sought for only by those who think, "I am the actor," "This is my duty," &c. and to them Bhagaban directs his remark "*ubhou tou na bijaneeto*" (II 19. both of them do not know the truth); but those who think that they do nothing and enjoy nothing have no duty and to them Bhagaban directs his remark "*Katham sa purusha*" &c. (II 21. how can that person &c.). A clear line of distinction is drawn here between these two classes and their respective duties. *Gnānyogena sāṅkhyānām Karmayogena-yoginūm* (III 3. Renunciation of all actions and the path of pure wisdom for the *Sāṅkhyas* or the wise and the performance of various religious acts for the *Yogees* or devotees not fully

purified). Bhagaban Narayana divides all devotees in two classes, the wise and the ignorant and prescribes two modes of actions for them. Thus Bhagaban Vyas also said to his son *Dwabimou athapanthānow*" &c. (There are two paths &c.) and in like manner Bhagaban points out repeatedly the two ways first, that of action and in the end that of inaction. The ignorant is described as "*ahamkara bimoorhātmā kartāhamiti manyate*" (III 27. Blinded and befooled by egoism considers himself as the doer) and the wise as *naḥam karomiti* (V. 8 I do nothing). Again in regard to the sloka *sarbakarmanī manasā symnasayuste* &c. (V. 13.) and living renouncing all actions in the mind, some *soidisant* Pandits (the *mīmāṃsakas*; *Anandagiri*) say that had any body such experiences as "I am beyond the six changes, immutable, non-doer, identical with atma" &c., the teaching of renunciation of all acts would have been possible. In reply we have to say that it is not so, for in that case the teachings of the *Shastras* as *na jāyate* &c. (II 20. It never takes birth) would come to naught, which is absurd. The authority of the *Shastras* also informs us that the performance and realization of those actions which are termed *dharma* and the knowledge of their distinction with *adharma* gives rise to the consciousness of existence apart from the body. They (our opponents) ask again that why is not such knowledge as "I am immutable," "I am non-doer" &c. realized in our consciousness by the perusal of *Shastras*; (in reply we have to say) that such knowledge is the effect of devotion and consequent on the abortion of the mind, as the *Sruti* says "*namanasūebānūdrastyabyam*." (It is not perceivable by the mind). The mind purified by the practice of the teachings of *Shrastra* and *Acharya*, of *Shama*, *Dama* &c. is able to cognize Atma. It is (*a*)rush (statement) that It

can be known by the intellectual digestion of books. The growth of true knowledge, it is easily understood, necessarily destroys such ignorance as "I am the slayer" "I am slain" &c. By the remark "*ubhou tou na bijanteeto* (both of them do not know the truth) Bhagaban means to show that the conceptions that Atma is the slayer, slain or inciter is the effect of ignorance. Bhagaban introduces the above sloka (II. 21) to show once for all that the wise are never responsible for any Karma neither generated as doer or inciter for the total want of their having any duty to perform. (How is it that one is a Jiva but has no duty? *Anandagiri*). (The reply is that) those who are worthy of *gnányoga* i. e. whose minds are purified by the performance of *Karmayoga* (vide Bhagaban's reply to Arjuna, *gnán-yogena* Sankhyanam III. 3) are to renounce all actions as said in *sarba-karmanimana* &c. (V. 13. Having renounced all actions in the mind). To show that the renunciation of all bodily actions and speech does not mean the renunciation of all actions, Bhagaban teaches the mental renunciation of all actions. The bodily actions and speech mentioned in the *Shastras* cannot be performed without the action of the mind. Bhagaban advises to lay down all these attractions and actions of the mind by passages as *naiba kurban na káruyan* (V. 13. neither doing nor making one do anything). It cannot be the object of Bhagaban that one should give up even the physical actions (i. e. should not attend to the bare necessities of physical life) as in that case one should die; but he says *nabadwáre purédéhee* (V. 13. the dehee living in the nine-gated city). As it is an absurdity to think of the dead living in the body and

practising renunciation of Karmas; it is plain that only mental attractions have been meant here. The passages in which the right of renunciation of all actions has been given to the wise and duty imposed on the ignorant in this Gita Shastra, we shall point out in due course. [Having promised that "*nayám hanti na hanyate*" (II. 19. It is neither the slayer nor the slain). Bhagaban has proved that It is not slain (II. 20.) and in the present sloka proves that it is neither the slayer. He that knows Atma to be without death, without birth, undifferentiated, the only reality, ever-same and the all-pervader, how can that person kill one or incite one to do the same? Those objects which are subject to growth and decay are finite and differentiated, therefore unreal. But Atmá being free from these is infinite and all-pervader and the only peality. Now he that after following the teachings of the *Shastras* and *Achârya* comes to know the real nature of Atmá, e. g. "I am without any change," "I illumine all objects," "I am self-luminous," "I am without duality," "I am the blissful consciousness *per se*," how and whom can that person slay? He that is without all changes cannot be the subject of the act of slaying. Really neither one does nor makes one do anything. What seems as such is only the laying down at the door of the Atmá the agency of an action, through *avidya*, like assuming of various bodies in dream. Atmá is without the six changes enumerated above (in the preceding sloka), therefore your fear that both of us shall earn sin on account of our playing the parts of slayer and inciter is without foundation and absurd. Atma is free from all actions. *Madhusudana*.]

A THEOSOPHICAL TALE.

THE TALKING IMAGE OF URUR

BY

DR. FRANZ HARTMANN.

“THE following tale has a certain historical aspect. The events described therein or their equivalents have actually taken place, and the characters of the story are, so to say, composite photographs of still living people.” So says the author in the Preface. In another place the author informs us:—“The story represents the adventures of a Theosophical Don Quixote who seeks for wisdom everywhere except in the right place. He joins a society for the Distribution of Wisdom in the East, but finds nothing but folly.”

The author, Dr. Hartmann, complains that his story, which appeared serially in the pages of *Lucifer*, the London organ of the Theosophical Society, “has been entirely disfigured by the editors of that journal owing, perhaps, to Madame Blavatsky’s inability to attend to editorial work during her recent illness.” He contends that in the last chapter culminates the gist of the story, and he closes his open letter of complaint to the Press with the following significant statement:—

“Nevertheless, for reasons best known to themselves, the editors of *Lucifer* have left out the entire chapter, all except its closing paragraph. In this emasculated shape, the story, instead of being what it otherwise would have been, namely a forcible illustration of well-known and undeniable truth, is made to appear as if it were merely an un-called for satire or burlesque upon a certain so-called ‘Theosophical’ Society; a performance which would

be perfectly useless, and which was never intended, as the affairs of that Society do not interest me (i. e. Dr. Hartmann) in the least.”

• *And thereby hangs a tale.* Since when is it that the affairs of this “so-called” Theosophical Society do not interest *in the least* the interesting author of “Nine month’s” experience at the Head-quarters of the Theosophical Society at Adyar, near “Urur,” who tries hard to persuade us in that interesting memoir of his skill and ingenuity that the tricks and delusions at Adyar laid bare by two of the accomplices of—were genuine phenomena performed by the aid of the masters of—and that *he*, Dr. Franz Hartmann, M. D., had a communication from one of the masters of—requiring him to guide the helm of the Society? When and how was Dr. Hartmann disenchanted? And why did he studiously avoid contributing his mite towards disenchanting those innocent, earnest, unlucky souls whom he beguiled more than any one else by his ingenious defence of the so-called phenomena at Adyar?

We learn from the Report, of Mr. Richard Hodgson, L. L. D., of investigation into the Adyar phenomena that Dr. Hartmann himself was fully convinced, as to their fraudulent nature, so much so that he decided to stop any further sale of his pamphlet entitled, “Nine month’s stay at Adyar”; nevertheless, he did not publicly disavow the fallacious and misleading statements published in that pamphlet and still

believed to be true by his misguided admirers. We believe, he lets us into the secret working of his mind and gives us a clue to his motive in keeping to himself his unmistakable knowledge of the fraud he once defended, when he tells us through the mouthpiece of the learned "Theosophical Don Quixote," Pancho, that he saved the "Talking Image" from being dissected and destroyed by the doctors, because he considered it instrumental in doing some good to humanity, notwithstanding all the deception and deceit therewith associated. Upon the occasion of saving the "Image" from dissection, he was alone with it for some time, brooding over the vaunted medical agnosticism of our times, when he was disturbed in his meditations by a voice coming from the "Image" which said: Cursed be every one who does not blow in our horn! There are several kinds of wisdom; one that comes from the East and another that comes from the West, but that which comes from the East is the best and must be accepted."

Upon hearing this, Pancho exclaimed: Ungrateful wretch! Is this your gratitude for my saving your life, that you now again try to put poison into my ear? There is only *one* wisdom, because there is only *one* truth; and it comes neither from the East nor from the West, but from the attainment of SELF-KNOWLEDGE."

That truth comes from the attainment of self-knowledge is our author's favourite maxim and that is sure to find favour with the readers of this magazine; but his description of the method in which he professes to have acquired that knowledge is likely to delude people that are on the look-out for some short and easy cut to spiritual knowledge.

Upon the whole, the story is very interesting and highly instructive.

It bears clear mark of dramatic skill, penetrating intellect and *sound common sense*. The pictures have been *faithfully* painted with the single exception of that of the man of science (Dr. Richard Hodgson) who came to "Urur" to investigate the phenomena and exposed their fraudulent nature to the great mortification, and against the general expectation, of many an earnest member of the "Society for the Distribution of Wisdom." The bitter memory of the exposure, to which the hero of the party, that *then* defended the phenomena as genuine, could not possibly have been an altogether disinterested spectator, seems to have given a false colouring to the dignified demeanour of that learned critic and truth-loving writer, Dr. Richard Hodgson, to whom all right-minded theosophists owe a deep debt of gratitude for his earnest and useful work in the interest of Psychic Science, not the least important of which is the sifting of the husk from the grain, and the exposure of tricks and impostures that tend to pollute its pursuit and bring it into ridicule. The black sheep in the rank and file of *professed* occultists are the worst enemies of pure and genuine occultism; and the enthusiasts who deem it expedient to uphold their prestige and "occult arts" at all cost, do not seem to have felt the force of that truism. But it will be a lengthy digression from the true scope of this paper to give an adequate idea of the lies deliberately told by some of our theosophists with the view of upholding the prestige (?) of their leaders and Outer Heads of the Esoteric Section. We shall therefore proceed forthwith to give a sketch of the "Talking Image of Urur," and shall give it in our author's words as far as possible.

The hero of the story is Pancho. His master passion was a desire to

gratify his curiosity in regard to the hidden mysteries of nature. He had read a great many alchemical books without discovering the way to prepare the Philosopher's stone. In course of time he married the young and lovely Conchita, and lived very happily with her. She loved him above all other things. She believed in God, while Pancho wanted scientific proof of the existence of God before he would make up his mind to believe in His existence. She had an unbounded faith in divine providence and was willing to trust her destiny in the hands of God; but Pancho imagined that each person was *himself* the master of his own destiny, and he required to know all the attributes of God before he would willingly trust himself into His power. He had studied natural sciences and theology to no avail. He then turned to spiritualism and witnessed the most astounding phenomena. He fancied he had obtained proof palpable of the immortality of the soul. The spirits of his departed friends had come to him and spoken about things of the past known to no mortal being, save himself. Moreover, he "sat for development" in the solitude of his room and obtained clairvoyant glimpses of various kinds. Once a beautiful spirit appeared and told him that she was his spirit-bride, who awaited him with out-stretched arms to lead him to her celestial palace far, far away among the stars. After a while, however, it turned out that some of his spiritual experiences were of an unsatisfactory character. He saw that some of his cherished spirit-communications were not in accordance with truth. He began to doubt whether even his spirit-bride was not the outcome of his own imagination. And thus he became sceptical in regard to the origin of the letters (Mahatmic messages!) received from those that "were gone

before." The proofs of the unreliability of these spirit-communications, became more and more abundant as time went on, till at last he became thoroughly dissatisfied with the results of his researches. It was just at this time that he made the acquaintance of Conchita, and resolved to learn to know this present life, leaving the hereafter to take care of itself. He married her and for once in his life was happy. But if the craving for the mysterious is once awakened in the heart, it is not so easily repressed. One evening, when standing with Conchita upon the balcony of his house, looking down into the surging waters and the bellowing herd of seals that scrambled over the rocks, he observed:—

"If I were convinced of the truth of the doctrine which teaches the transmigration of souls, I would be ready to believe that these beasts are the reincarnated *egos* of man coming fresh from the stock exchange. How they push and elbow each other down there, as if buying and selling shares!"

"I should be very unwilling to believe," replied Conchita, "that human souls could desire to return again to this earth once they have departed from it."

The conversation naturally turned upon love, which Pancho defined as "a peculiar state of the imagination"; whereupon Conchita protested that that would be imaginary love and not the *real* thing, and upon a slighting allusion from Pancho to the theory of universal substance or spirit, she clapped her hands and joyfully exclaimed: "Ah! I know. This spirit is a unity, and it is the same in me as in you. I always feel as if we both were really only one."

"It may be so," said Pancho, "but in this case all human beings would be one, and you would have to love everybody just as much as

as you love me; we could then have no individual preferences. But there is something in your individuality which causes me to love you more than any other being. Will that individuality be for ever preserved, or will it, as the Buddhists say, be dissolved in the universal ocean of spirit? This is the great problem which I would wish to have solved."

"Why should you worry about such a problem," asked his wife. "I believe that, when the time comes, that we should know it; the mystery will be solved."

Shortly after that, Pancho paraded his knowledge (!) of Rosicrucians who could make the true Elixir of Life and call up the Elemental spirits of Nature.

"There are undoubtedly people who can do very wonderful things," interrupted Conchita. "There is, for instance, Juana who can make spirits appear, but she is a very bad girl."

"Who is Juana," asked Pancho.

"A very strange girl," replied Conchita. "She is full of tricks. She can foretell events by looking into a glass of water, and her prophecies usually come true; but she can also do a great deal of mischief. The neighbours are afraid of her and believe her to be a witch."

Pancho wishing to see her, she advised him not to seek to become acquainted with her. But he proudly replied: "I am not afraid of her

spells. I am strong enough to resist them. Let us go to her."

"Your wish is a command to me," answered Conchita. "We will visit her as we return."

They soon called at Juana's place and persuaded her to show some proof of her occult arts. She took a goblet and, filling it with water, uttered some words, breathed upon it and bade Pancho look into it. The clear surface of the water seemed to become covered with a film. And image formed itself upon the film and he beheld in it a life-like representation of an event that had taken place in his earlier life. He then wished to look at the future. Juana grinned and nodded assent. Pancho looked again, and now the face of a saint appeared upon the surface. It was a face bearing an expression of dignity, sanctity, and superhuman intelligence. But gradually the features underwent a change; they became distorted, and after a while there stood, in the place of the saint, the image of a clown, staring at Pancho.

Who that clown was that was destined to appear to Pancho as a sage, to be eventually found out by him, and what influence for weal and for woe he was destined to exert upon Pancho in his future life, we shall see as we proceed with this sketch.

J. K. DALL.
(To be continued)

THE MIRROR OF MODERN THOUGHT.

WHERE DARWIN FAILED.

MR. Stinson Jag in an article on the "Ascent of Life" criticises Mr. Darwin in the following strain :—

Darwin failed to answer the question, "Why does life ascend, instead of always remaining at the same level?" He did not see or failed to mention, two of the greatest laws of nature : First, that whenever a creature's sensorium experiences an urgent want, then its mind or mental essence receives from the all-knowledge such enlightenment as it is capable of requiring. And second, Where such a desire is the outcome of the creature's daily necessity (in procuring food, or otherwise) then such continuous desire is imprinted during the embryotic stages on the form of its offspring, thus accommodating its shape to the necessities of its coming existence; also that embryotic alterations result from the presence of ideals which are vivid in the parental mind.

CARBON THE SOURCE OF SOLAR LIGHT.

Sir Robert Ball unearthed a theory advanced by Dr. G. J. Stoney in 1866, as to the composition of the photosphere or luminous clouds enveloping the sun. It is not from the hottest part of the sun, where all elements are in gaseous form, that we gain the most light, but from this outer sphere or shell of cloud, in which the elements must be not gaseous, but liquid or solid. Of the elements which could be either liquid or solid at such a temperature, the writer arrives at one which satisfies all the conditions—carbon. So "Dr. Stoney has concluded that the same element, which is the great source of artificial light in almost all forms on this earth, is also the source of solar light. One conception of the

important functions of carbon in the universe is thus greatly extended."

HOW MAN LEARNS TO FLY.

The Review of Reviews gives a summary of the experiments made by man in recent times for flying. It is an exceedingly amusing sketch :—

The story goes that a Northumbrian pitman on his death-bed, after learning from his parson that in the next life we should be provided with wings like the angels, eagerly exclaimed, "Then I'll flee thee for a sovereign!" As things are moving now, the prospect of this new sport need not be reserved to heighten the pleasures of the hereafter. The rage for cycling may be diverted to a higher plane, and wings take the place of wheels. In the *Cosmopolitan* for February, M. L. P. Mouillard, who has devoted most of his life to the subject, writes of "glid-flight" in birds as a model to similar aerial movement by man.

IMITATE THE VULTURE!

It is somewhat humiliating to our human dignity to be told that the vulture of all birds is the one man can most easily imitate. He adduces many observations to show that "sailing flight is well demonstrated, that it requires no motor save the wind, that its evolutions are within man's powers and that the models for us to imitate are largest vultures." He has been "most fascinated by the great tawny vulture of Africa (*Gypstulvus*)."

Big as a sheep, weighing sixteen pounds, their majestic sailing on rigid wing seems the perfection of simplicity...The peculiarity of the great vulture's flight is that he expends no

force, either to sustain or to guide himself. He detests flapping; of all birds he best decomposes the forces of the wind, and utilises them with the greatest skill.

His weight is so great that he simply could not make his way by rowing in the air.

THE AERIAL "SWITCHBACK."

How a bird can glide or journey without effort—solely by skill and the power of the wind—the writer explains by the analogy of switchback railway.

Let [the reader] fancy that, as the vehicle starts down a slope, the whole roadway moves in the contrary direction, gliding under the vehicle like the wind beneath the bird; his own mechanical instinct will at once indicate that the vehicle will then rise higher than the starting-point (if route admits of this), the increased rise being produced by the action of the roadway gliding past.

The man-aeroplane being needed only for journeying flight, need not be so complex as the bird's wings, which are used for many other purposes.

Observations of birds indicate that the spread across should be about six times the width of wing, and the weight about one pound to the square foot; so that for an apparatus to carry two hundred and twenty pounds we need, say, two hundred and sixteen square feet of sustaining surface, or a spread of thirty-six feet by a width of six feet.

MAN MAY YET RIDE ON THE WIND.

M. Moluillard concludes:—

What the bird does in a wind, man can do. Our muscular strength is much too small to progress by direct action, like the flapping denizens of the air; but our brain is sufficient to supply simple guidance when we shall have acquired the necessary skill. So, if we

add life to the aeroplane and a moderate muscular power to supply the guidance, to perform in the right way and at the right time those evolutions produced by birds in gliding flight, the author believes that man may succeed in riding on the wind. To compass this, to achieve simple journeying flight in elementary form, experiment, practice, acquired skill are doubtless requisite; but of great daring or of fresh invention there is little of any need. The principles are known, the path is pointed out by observers of birds, and now success awaits the skilful, prudent man who will thoroughly understand what he has to perform.

HOW IT IS ACTUALLY DONE.

According to this month's *Leisure Hour* the experiment is being actually made by Herr Lilienthal, of Berlin.

Avoiding anything like competition with the fully developed wing-power of birds, this experimenter has begun with the safer and more elementary feat of soaring on "the wings of the wind" which we so much admire in certain birds—in the swallow, the hawk and the albatross He has made diagrams. His idea is that the motion of the lower regions of the air is retarded by friction against the earth. In this and other ways, the wind does the necessary work for soaring birds.

The accompanying illustrations, which are reproductions of instantaneous photographs taken in Steglitz, near Berlin, show the way in which he slides down a slight decline of ten or fifteen degrees. The wing-surface is forty-five square feet. It is not safe to use a larger surface before having tried to manage a smaller one. He takes a sharp run of four or five steps before the wind, (jumps into the air, and floats down a gradient of about seven hundred and fifty feet in length—a very fair flight to begin with. By shifting his centre of gravity (*à la* albatross) relatively to the centre of resistance, he can give the wing surface any

amount of inclination; he can, in fact, to a certain extent, either slide down, move quickly, or slacken the movement, or alter his direction.

Herr C. Runge justly remarks of his collaborator's experiments: "Perhaps this the road to flying. At any rate, it must be fine sport."

LOUIS KOSSUTH.

The Hungarian patriot Louis Kossuth gave vent to his experience of the world after a long political life in the following terms.

"I prefer solitary nature in the mountains. She, at any rate, does not deceive me. Here, in Turin, I lead a perfectly secluded life. I visit no Italians, and receive scarcely any visitors. As a rule, I am at home to no one. For many years I have sought forgetfulness in work. This is now no longer possible. I am a broken-down man. Work fatigues me, and the painful wretchedness of solitude weighs daily more and more upon me. I am alone with my memories, alone with my bitter experiences. I was formerly unable to compass my aims without helpful fellow-workers, and then I learned to understand mankind. Plato is right: life is no blessing, no gift, but a duty; no gain, but rather a loss. When, on the brink of the grave, a man makes up his account, the balance is always on the wrong side. I have asked myself whether life was worth living. One only comfort remains to me. I have persistently followed duty."

HOW TO EDUCATE GIRLS?

Teach the young woman as you teach the young man, that we are all integral parts of one larger family—the nation. Teach her that she is a human being first and a woman second. Give her the protection of knowledge *plus* the protection of religious principles. Let mothers understand that,

sacred and happy as congenial companionship between parent and child *may* be, as that between husband and wife *may* be, there some times intervenes what is more sacred, and that is the sense of a real call in life. What though it be hard hospital-work? What though it be the silent retreat of the nun? (And I have known families pulverise themselves for both!)—the call is often truly from Heaven, and to drown it in reluctant "gaeties" would be sin. Life is real, life is earnest, and woman's duty is to "go forth and be fruitful" in the *highest* sense—that was the commandment. If marriage smiles—helpful, noble marriage—with all its major and minor responsibilities, let her understand them betimes and fit herself for the position. If marriage does not smile, there are many other careers open, each offering its own pleasant chances for developing and perfecting the ego. Under no circumstances I think ought the most solemn of life's *avenues* to be placed before the girl as an *end*; nor entered upon with half a heart, without love on both sides and without respect for the unknown unborn.

Humanitarian.

SIR WALTER SCOTT'S SKULL.

In the *Century* magazine, Mr. Munger writes as follows about 'Sir Walter Scott's Skull'.

"According to the distribution of Scott's brain as indicated by the outside, he should have been a conceited religious fanatic; but he was neither conceited, nor fanatical, nor over-religious. The heart suggests by its height, or rather by its retreating length and narrowness, artificial compression,—not wholly a wrong suggestion, for it was by compression that its peculiar shape was produced. The matter is of intense interest when we realise that only a freak of nature prevented

12 years of age is very scarcely agitated by sexual thought on account of her tender age. The insatiate thirst for physical enjoyment is almost absent in her and the elements of passion are wanting in the physical side of her nature. Her unconscious influence, on her child is rather of a purer nature than that of a full-grown damsel of eighteen; and when she reaches the age of eighteen or twenty, the loss of the animal heat by the loss of blood at successive child-births tones down her passion a good deal and makes her more a rational than a sensual being. Add to this the religious education which she is to receive every day according to the Hindu method. The child of such a mother becomes generally of a purer nature than the offspring of a damsel of eighteen in the first flush of youth. But the above rule is only for the Brahman and not for the hardy *Khetria* who was destined to live by the

dint of his valour and by the point of his sword.

We should enter into the very spirit of the Hindu Shastras without a blind adherence to its letter. So great stress used to be laid on the physical and mental qualifications of the married pair that even Brahmins were allowed to take women of the lowest caste as their wives. Vashistha and Mandapal were married to *Akshamala* and *Sarangi*, women of the lowest cast.

But all the above are useless in the case of a nation by whom such a barbarous custom as *Kulinism* is tolerated and the crudities and inanities of the infamous Ballalsen respected. In the whole world there is not a more barbarous and horrid custom than *Kulinism* and if we form our judgment by the spirit of the *Shastras*, a *Kulin* has no right to call himself a Hindu in the true sense of the word.

PSYCHOMETRY.

THE DAWN OF A NEW CIVILIZATION.*

HAVING defined in the last issue of the "Light of the East" what Psychometry is, I will endeavour to shew its affinity with Yoga. But before I begin, I wish to give an extract below from a letter from Professor Buchanon to my address, shewing how I was read by the help of Psychometry at San Francisco.

"Chakravarti."

"This man has a large heart and gives a genial glow of sympathy. He is earnest in his work and has na-

tural powers—has imagination and attracts people to him.

"He has a strong brain, which united to a great heart fits him to be a helper to others, I feel he will be successful and reach many minds and help them to a knowledge of their own powers and I would encourage him to go on in the track he has marked out, and as he goes on, he will realize more fully his own intuitive powers of perception and how to utilize them.

* Such of my readers as would wish to communicate with Professor J. R. Buchanon, M. D., on the subject of Psychometry or purchase his books, are requested to address him at San Francisco. The price of a copy of Psychometry is 2 dollars.

"I see him travelling long distances. He will move about from time to time, extending his knowledge among people and gaining new spiritual experiences for himself.

"He has a wide cause before him and will accomplish much good work. I follow him along sometime and see him going over a mountain district in search of knowledge and information on occult subjects that he will gain and which will open out new revelations of spiritual power to him.

"When the time comes for him to undertake the journey he will not hesitate although there will be obstacles in his way and much of hardship, but the end will repay the trial and he will stop rather suddenly and because of information he has gained of that which he may possibly find at the end of his Journey.

It will be an event in his life but not at present. There is work to do before that time."

PSYCHOMETRY AND YOGA.

The entire Yoga system of the Hindus being the science of the whole man—man physical, intellectual, moral and ethereal. Psychometry is to us a part of that Yoga shewing the divinity of man in the possession of the faculty of seeing objects at a distance of time and space. This faculty lives in a nascent state in all men, capable of a high degree of cultivation. Nevertheless some are born with an astonishing development of this faculty. They are called Psychometrists in the West. In the East they are known by the general name, Yogis. I will now briefly take up one by one the different kinds of Yoga to shew how far the ancient Rishis been successful in studying man and how far the eminent Professor has been, independent of any light from the East or West, as is eminently testified by his two great

works "Sarcagnomy" and "Psychometry."

YOGA PHYSICAL OR HATTA YOGA.

(*Ha* means Sun, and *sha* means moon.)

The subjects comprised under the above heading are I. Breath. II. Food. III. Cleanliness. IV. Physical exercises. Of these the most important is

BREATH.

The Breath usually falls to the length of 8 to 12 fingers from the nostrils. In singing and eating it falls to the length of 16 fingers, in walking 20, in sleep 24, and in violent exercises 30 or more.

To attain long life, one should endeavour to shorten the breath below the normal length by *Khum-bhak*, i. e., by the gradual practice of taking in fresh air and keeping it in the lungs so long as perspiration does not break out.

Breathing by the mouth except in cases of cold should be carefully avoided.

The breath rarely flows through the right and left nostrils at one and the same time. It usually flows either through the right or the left nostril at an interval of one hour. There are therefore 24 variations in the course of a day and night.

The moon is supposed to have an influence on the breath according to her periodic changes.

The following table will shew at a glance the fortnightly variations of breath from the left to the right or from the right to the left nostril in a *perfectly healthy man* according to the changes of the moon.

Increase of the moon—1. * 2. * 3. 4. * 5. 6. * 7. 8. * 9. 10. 11. 12. * 13. 14. * 15. (full moon.)

Wane of the moon—1. 2. 3 4. * 5. * 6. 7. 8. 9. * 10. * 11. * 12. 13. 14. 15. (New moon.)

it out gently by the right. This exercise will cure diseases of the anus, spleen, fever and even Phthisis.

5. Apply butter to the tongue and try gradually to lengthen it by drawing it gently each day, and if necessary by cutting the tissue which attaches it to the lower and to the extent of a thread in thickness every day and putting butter and *Cachvi* on the wound. When

the tongue is sufficiently long, turn the tip backwards to the cavity of the mouth upwards and meditate. Consciousness will alone remain. The senses will be exalted. The internal eye will see new sights. There will be no further waste. There will be no demand for food or water. There will be no sickness or infirmities. Possibly this process shuts out oxygen.

(To be continued).

TEMPERANCE.

I think it was agreed upon this day last week that we should take temperance in so far as it means abstinence from strong waters. The word in itself possesses a wider sense, but ordinarily it is dealt with relatively to drunkenness. Much as I had wished that some abler hand should have taken up the subject—myself especially labouring under a disadvantage owing to not being in a position to give any personal experiences of the results of intoxication—but as the duty of lecturing has fallen upon me, I at once proceed to lay my own thoughts before you on the subject without any further preliminary remark.

The usefulness of temperance will, I think, be better illustrated by taking it up relatively to the use of drinks, that is to say, pointing out the results of the latter, and as a matter of fact it will be no departure from the rule of essaying as everything in this world is known only in relation to some other subject. It is generally admitted on all hands that the formation of one's character mostly depends upon the extent of the application of the

standard of morality prevalent in a society and as different nations profess different creeds as well as laws of society, wholesale condemnation of liquors on religious and social grounds is not admissible. So far, however, as their effects tell upon the body there is a universal agreement that abstinence from intoxicating drinks is the safest way of preserving health. There are no doubt persons such as our own society can produce, who advance a fallacious argument by saying and holding that the use of liquors in moderate quantities tends to improve vigour rather than to produce any evil results. This is however, a delusion and an allurements approaching to absurdity. Poison is always poison, however, small in quantity it may be and though it may have a stimulating effect for a time, the reaction can be none the less obnoxious, and again it is very rarely that people preserve moderation. There is a good story illustrative of the fact. A gentleman advertised for a coach-driver. Three candidates came in. One said he could drive at a foot's dis-

tance from the brink of a precipice over a hilly road. The other replied he could do the same at an inch's distance but the third said he would rather not go that way than hazard life but would take a safer and easier road. Upon this the gentleman engaged the 3rd candidate only. The advocates of these drinks in small quantities may be likened to the former two candidates who did not commend themselves to the choice of the gentleman who preferred driving on an easier path to hazarding his life. It is impossible, that one, who is addicted to the use of liquors in smallest quantity even, may not be tempted to larger doses, for unless one is bound religiously and sacredly, circumstances are not unlikely to increase one's habits. Safest, therefore, he is who is a total abstainer from them.

It is needless for me to dilate upon the daily scenes of life which occur before our eyes presenting various instances of the evil effects of the use of liquors. Numerous instances may be cited, when people have been seen in drunken moods passing through the streets with unsteady wavering legs, kicking up boisterous rows falling over each other, singing most obscene songs and abuses, spoiling their clothings, hurting themselves badly and last but not the least lowering themselves in the eyes of the public to their own dishonour. They are dragged to the lowest pit of dishonour and very frequently are put to troubles which they themselves when sober very gravely deprecate. It is a common proverb in us that the use of liquors is attended with "the loss of life, property and honour." Manifold infirmities are engendered in the bodily system which ultimately result in premature dissolution. If you were at the bed side of an intemperate wretch you would be able to estimate his suffering. And it is an

acknowledged fact that a drunkard is more liable to every disease than a teetotaler; besides undergoing various other difficulties in life his end is always associated with painful sufferings. To speak of the loss of money and of honour it is no exaggeration to say that drunkards have rarely been heard to be not in heavy debts which make them none the less feel uneasy and that honour to them is a thing which they little know to appreciate and which they very often degrade in the estimation of the public, their friends, their family, in fact before every one by their own doings.

So much for the evil results of the use of liquors in the above connection. I must now crave your indulgence for a few minutes more to speak a few words on their effect on the character and understanding of man. However divergence of opinion there may be with regard to the standard of morality in different nations it is quite unquestionable to say that a sober mind is productive of more coherent and reasonable thoughts and ideas than an intoxicated one. There can be therefore no more solid argument for men of business—politicians patriots, scientists, lecturers, in fact for men of every art and profession to increase their trade, business or repute than to always possess sober mind and abstain from drinks.

Failure of memory and loss of understanding are greatly to be feared for trying to achieve eminence. It cannot be gainsaid that the use of liquors affects the brain badly and both the above faculties being materially concerned with brain it is impossible to counteract this evil effect by any easy means other than that of totally avoiding their use. All of us are aware that a man habituated to drinks possesses little moral force of character. He is a downright liar and a rank deceiver, of loose moral character,

which is in itself apparent by the reply which he would give you totally denying the use of liquors when questioned. If he observed honesty a little it will at once thaw away before the requirements of drunkenness. To conceive that he would preserve in the path of honesty is simply absurd. It is impossible for at least to believe in any way upon the moral character of a man who is addicted to drinks, for being not the master of his will he is taught to the use of other most flagrant vices leading to the pit of everlasting misery, open dishonour, and premature destruction.

In spiritualism nothing is more desirable than to possess a constant sober mind and a good moral character. Rank deceivers, therefore, are those who seem to devote themselves in prayers to the providence most earnestly and righteously but cover a licentious temperament addicted to drinks. Religion is always of mind and when your mind has little control over your passions and is actuated with evil desires of indulging in the so-called pleasures of drinks, away with all hopes of redemption in the other world, however hypocritically you might try to deceive your fellow beings.

With all these losses evident, it appears rather curious how people seldom care for the results of drinking which rebound on their heads. The reason may perhaps be found in temptation due to the society of some vicious persons or to some other cause which is beyond my comprehension but at any rate I think if the drunkards might be appealed to themselves they would

be in a position to explain the matter better. The simple fact of the drunkard's hiding his fault with unnecessary false denials tinged with an air of sincerity is a self-condemnation of the evils of drunkenness or the use of liquors. In fact a simple thought would clearly enunciate the difficulties arising out of this evil habit, and advantages of abstinence from it.

To what eminence in the estimation of public and in the acquisition of knowledge can a sober mind reach is self-evident. Great men have often hated drink and I do not think your Rishis of the old acquired such high learning simultaneously with the breach of *Temperance*. Abstinence with them is proverbial anecdote. Self-respect is born with everybody however low in position he may be and there is no better safe-guard against danger to it than the observance of temperance. Temperance begets healthy feelings which are the only source of pleasure and happy enjoyment of life. Philanthropy which enables a man to help others needs the exercise of this quality. True religion requires you to model your character with temperance. Temperance is a thing which you cannot conveniently avoid without incurring dangers and various troubles and difficulties both religiously and socially. In fact you can trace up in temperance as in other laws of morality the existence of one of the chief element which tends to conduce to the formation in man of all that is at once manly and divine.

WHAT WOULD CHRIST SAY?*

CHRIST, Mr. Stead presents as the accepted standard of ideal character, "shining out luminous as the sun against the dark and gloomy background of human society as it is." The conception of Christ coming to Chicago came to the author through the poetry of Lowell, from whom is quoted on the title page the lines,

"Said Christ our Lord, I will go and see
How the men, my brethren, believe me."

Mr. Stead believes that the tramp is Christ's brother and the harlot is Christ's sister and that our success in saving the fallen, and the condition of society generally is the measure of faith in Christ. Mr. Stead as is well known was a few weeks in Chicago, during which time he collected a vast amount of information in regard to the city, its government, its politics, its social life, its wealth and poverty, its provisions for the poor and helpless, its treatment of criminals, its methods of taxation, its saloons, gambling hells and houses of prostitution, its churches and sects, its labor societies, etc.

None but an experienced and thoroughly equipped journalist, familiar with all the modern methods of obtaining facts, could have written a book like this in regard to a great city after only a few weeks residence in it. So far as we can judge, the information given is accurate. Mr. Stead spared no pains to verify any statement which seemed doubtful. And the man who a few

years ago exposed the iniquities which existed in London society has not hesitated to expose wrong doing in high as well as low places, and to unmask fraud and uncover vice in this great metropolis. Political crookedness, whiskey and the saloon as an influence in politics, systematic perjury in official life, tax-dodging by the rich, and methods by which many men of wealth disguise their base designs, methods of making money by official from the earnings of prostitutes, exempting from taxation, wholly or in part, those who "have a pull," and dishonesty, hypocrisy and fraud in their hydra-headed forms,—all these are exposed, and many of those who are responsible for or are encouraging these abuses of power and these social evils, are named with facts given from official records. In some cases it is the system or method which is more to be denounced than the individual, who may be hardly conscious of wrongdoing. Mr. Stead usually mentions this fact, when justice demands it, as for instance, in giving the names of the owners and taxpayers of houses occupied for immoral purpose, he says: "It is only just to remember that persons who pay taxes as agents for property have often no means of controlling the disposition of that property. It is also well to state that in many cases the owners of the houses are only owners of the ground on which the houses stand with next to no power of control over the tenants of the houses built on their land." The author's worst charges against Chi-

* If Christ came to Chicago. A plea for the Union of All Who love in the Service of all Who Suffer, by William F. Stead, Chicago: Liard & Lea. 1894.

cago are made in the words of, or are based on information derived from leading Chicago citizens and from city records.

Leading Chicago dailies abuse Mr. Stead for writing this book and revealing to the public the brutal and inhuman conditions which exist here; but a more sensible course would be to thank him for his work, and to use their influence in correcting, as far as possible, the bad condition of things.

Mr. Stead's work contains not only a large amount of information in regard to Chicago, but many strong paragraphs with one of which we conclude this article:

"Just before the French Revolution, Gibbon, on concluding his history of the "Decline and Fall of the Roman Empire," complacently congratulated civilization upon the fact that there were no longer any hordes of barbarians on its frontiers who might repeat the havoc of Attila the Hun, or Alaric the Goth. But a few years passed and the Reign of Error proved that civilization could breed her savages within her own frontiers, and that in the slums of her capitals were hordes as capable of devastating the land as any of the hosts that followed Attila to the sack of Rome. The American Republic, in like manner, although too strong to be in any danger from without, is now learning that democracies can breed tyrants and that the conquerors of old who overran empires for the sake of plunder and impoverished whole nations to fill their treasuries, have their legitimate heirs and successors in the coalesced plutocracy of the United States."

WHAT WOULD CHICAGO THINK?

Mr. Stead asks, "If Christ came to Chicago what would He think of us and our lives?" This question suggests another: What would Chicago think of Christ? The

same contrast between Christ and Chicago is involved in each question, but from different points of view. In our opinion Chicago, considered as a personification of the general character, thought, conduct and activity of the people of the city, would regard Christ, if he were to reappear on earth and speak and act as he did in Judea, as a tramp, an enthusiast, a visionary, a fanatic, a perhaps honest but mischievous agitator; "society" would turn up its nose at him; the orthodox and many of the heterodox clergy would "have no use for such a fellow," would frown on him, and preach against him, if he attracted much attention. Without a bank account, without respect for conventionalities, without belief in the orthodox creed, in which he would recognize revamped paganism, without the spirit that makes men conform to theories and customs because they are "established," ready to denounce hypocrisy, lying and fraud in high places, in sympathy with distress and going about personally to relieve it, indignant at wrong-doing and scathingly denouncing injustice and iniquity, denouncing also riches and announcing that the end of the world was near at hand, Christ if he were here would be treated as a man of erratic character, of unbalanced mind, and if his influence should increase he would be denounced as a pestiferous crank, as an inciter to disorder, as an anarchist, in sympathy with and an aider of the "dangerous classes." Even the Salvation Army would not receive him, because of his high moral ideals and his lofty spirituality as well as because of his lack of sympathy with the noisy, militant and sensational methods, and low materialistic conceptions of the Army lads and lassies. He would find no "fellowship of the spirit" in the fashionable churches, and if he attempted to speak his

views in any of them, he would be fortunate if he were merely silenced and not violently ejected from the church and run into a police station for disturbing religious meetings. He would stand the best chance to be heard at the least orthodox meetings—even at the “infidel” meetings where his divinity is boldly denied and where the revolting dogmas which have so long been preached as his teachings are disbelieved, and in the name of humanity are condemned and denounced.

Couditions are not as they were when Jesus, nearly nineteen centuries ago, taught men and healed the sick on the banks of the river Jordan and along the shores of the sea of Tiberius; and we may add, in justice to modern society and of course to Chicago, that some of the teachings ascribed to Jesus are not in accord with our modern industrial civilization and some of them are in fact clearly impracticable today, although they doubtless had their place and legitimate influence in his time and were essential factors in the evolutionary processes of human progress.

According to the accounts which have come down to us, Jesus extolled poverty, denounced wealth, discouraged taking much interest in the affairs of this world, taught absolute non-resistance and recommended a course of life evidently based on the expectation that the end of the world was not far off.

The advancement of Western civilization has been made only by disregarding and going counter to some of the plainest teachings attributed to Jesus. Buckle says that no passion except the love of knowledge, has done so much to promote civilization as the desire to accumulate wealth. How opposed is this to the teachings of Jesus! Mozoomdar, the Hindoo preacher, says in his “Oriental Christ” that the Western nations do not understand Jesus, because he was an oriental, that our conceptions and practice are largely the opposite of his, and that there is more in common between him and the people of India than between him and the people of the Western nations. This is doubtless true. If Jesus were to come to Chicago he would probably be less welcomed and would feel less at home than in one of the large cities of Asia. Is this proof that the people of Asia are more advanced in civilization than those of the United States? Evidently not. Chicago falls far short of realizing the moral ideals of any of the great teachers of the world, and in it are great evils which are a disgrace to the people, but it is no discredit to Chicago that it could not accept Jesus as its teacher in regard to practical matters, if he should return with the conceptions he had, and should teach (as he probably would not) just as he did centuries ago.

The Religio-Philosophical Journal.

"That Art Thou."

Chhandogya-Upani-had.

"This so solid-seeming world, after all, is but an air-image over Me, the only reality ; and nature with its thousand-fold productions and destruction, but the reflex of our inward force, the phantasy of our dream."—*Carlyle.*

THE LIGHT OF THE EAST.

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KEYNOTES.

PATANJALI in his Yoga aphorisms defines Samādhi as the total suppression of the functions (Britti) of the mind. Like a steady flame undisturbed by the wind, the mind shines by its own light in the state of Samādhi. How can this state be attained. It is very difficult to attain this state by a mere exercise of the will. On the other hand, it is very difficult to forego all the pleasures of the world without tasting the rapture of ecstasy. In the beginning *Gnān Yoga* is very dry, and every one is not endowed with sufficient *Bhakti* to carry him through the ordeal.

Yoga is the golden mean between *Gnān* and *Bhakti*. The latter are the wings by which the *Yogi* soars to the region of Brahman. Still Yoga (whether *Rāj* or *Hata*) is mainly concerned with the suppression of the breath which is made to pass

through the *Susumnānādi*. The *Rāj Yogi* brings about this result by intense concentration ; the *Hata Yogi* by the constant practice of *Kumbhaka* or *Pranāyāma*. The goal is the same in both cases. The mind can not remain without wavering unless it enters the *Susumnānādi*. The *Susumnā* is the royal road which leads the mind to the Infinite All.

But how can the mind enter *Susumnā*? The process is very simple. As soon as the breath enters *Susumna*, the mind quietly follows it, such is the strange sympathy between mind and breath. The great Yogis say that the breath is the vehicle of the mind. The mind is the rider and its swift-moving horse is the breath.

A despatch to the New York

Herald from Atlantic City, N. J., of May 17th says: Harry Willits, the young Camden man who was nearly killed by electricity on Atlantic avenue last night, was interviewed this evening and gave a graphic description of the sensation he experienced as the electric bolt passed through his body. "I have often heard," he said, 'that persons in the face of death saw their whole lives spread before them like a panorama, and I now believe it to be true. My home is in Camden, sixty miles from here, yet when the steel tip on my umbrella struck the death-dealing arc light and I felt the electric fluid striking into my very vitals, I had a vision which will remain stamped on my memory as long as I live. I had left home but two days before, and every detail of the home life I remembered, and as I fell unconscious I saw it again as plainly as I now see you. My father sat by the table reading, while my mother was engaged in sewing a button on his clothes. The picture was so realistic that my last words as I fell were, 'My God, where am I?' And they were heard by bystanders, who of course did not know what caused them. The most marvelous part of young Willits' vision is that his brother, who arrived here to-day, declares that at the hour the accident occurred, his parents were seated and occupied just as he saw them. The young man is still weak from his terrible ordeal, and his flesh twitches in a spasmodic way. The light which caused the accident is only six feet and a half above the sidewalk, and young Willits will sue the lighting company for damages.

Religio-Philosophical Journal.

* *

Sin is the misuse of forces that should be employed for the up-building of the good. The wrong doer misapplies the forces of his

being, just as a man misapplies his earnings, who, instead of buying wholesome food, proper shelter, and elements of progress for the mind and body, spends his money for intoxicating drink and sensual indulgences. The only God who is concerned about the sinner is the outraged God in himself.

* *

Asceticism is the soul of religion. It leads to the decrease of materiality and to the increase of spirituality. It cuts off the senses from their objects of attraction and develops the moral grandeur of the soul. It is a mistake to suppose that the ascetic is less happy than the ordinary man of the world. The above may be true in the case of a false ascetic whose only qualification is the yellow robe; but the true *Sannyasi* rises above the paltry attraction of his senses by the control of his passions and enjoys supreme peace. The touch of the infinite rapture of the Divine Substance makes us forget the world, and the mind becomes entranced in ecstatic bliss.

* *

As a piece of gold or silver, covered with earth when cleansed, shines bright, the embodied soul when beholding the true nature (of itself) obtains its true end, and every pain ceases.—*Svetaswara Upanishad.*

* *

Do not plume yourself on an intellectual knowledge of philosophy, which is in itself quite valueless but on a consistent nobleness of action.

* *

—The monk Sajiwa resided near a village of herdsman, who one day found him in abstract meditation at the foot of a tree. Supposing him dead, they prepared a funeral

plie, wrapped the body in his robe, covered it over with dry grass, and then set it on fire in two places. But though the pile and grass were consumed, no harm happened to the monk; not even a thread of his robe was singed.

[In a trance, the late medium D. D. Home laid his head on a heap of live coals; and not a hair was singed.—ED.]

—There was a Buddhist woman named Uttara, daughter of Purnaka, upon whose head the courtesan Sirima out of hatred, poured a vessel of boiling oil. But Uttara looked at her in the same moment with affection, and the oil fell harmless to the ground like water poured upon the lotus.—*Buddhist Ray*.

THE TEACHINGS OF SREE KRISHNA.*

THE teachings of Sree Krishna embodied in the present volume contain not only moral precepts of the highest order but also present metaphysical doctrines concerning the true nature of God of Man, and of the Universe. His teachings, therefore, naturally fall into two divisions. In the first place, Man is considered as a moral being, destined to rise in the higher stages of evolution by the slow process of time by observing the precepts of the moral law and by following the dictates of his conscience. From the above point of view, he is regarded not only as a member of the visible world but also as an inhabitant of the unseen universe. His mission on earth is not to *enjoy* but to achieve *moral progress* in order to prepare himself for a glorious future. The will-to-live-for-to-enjoy is a fatal mistake, according to Sree Krishna, and he recommends *Nishkāma Karma* (non-attachment) as an antidote to the above illusion. What is our mission on earth? Not

to enjoy but to improve; not to succumb to our material surroundings but to make ourselves fit for a transcendental order of things. Perfect happiness is the result of perfection. It should not therefore, be sought in this world but in a future state of existence in which the perfected man is destined to pass. "Work without attachment," is the central doctrine of Krishna's teaching. Live to improve but not to enjoy. Happiness in the present stage of evolution is a mirage, a phantom which eludes the grasp of its earnest seeker. It is not to be found in this world. It belongs to a transcendental world in which the perfect man will live. The goal of every human being should, therefore, be to fight against the material side of his nature and to give it a death-blow. By working without *attachment* with a single eye to our moral progress we will be able to suppress our sense-consciousness and its ever-deceiving illusions.

In the second place, Sree Krishna

* An extract from the preface to the "Imitation of Sree Krishna" by the editor. It will be out on the 15th of August. Price Re. 1. It is a collection of the direct sayings of Sree Krishna as found in the Hindu religious literature for each day in the year. It is a dainty little volume printed on thick, glazed paper. Orders to send the volume for V. P. P. when ready are being registered.

postulates the existence of a Spiritual Substance, which is neither conscious nor unconscious in the ordinary sense of the term but whose state of consciousness may be best described by saying that *it resembles the condition of sleep with ecstasy without visions*. The Spiritual Substance (*Bramh*) is eternally enshrouded by its own light (*Gnan*) and is *subjective* in the highest sense of the word. What we call matter is the attribute of this Universal Substance just as whiteness is the attribute of a paper. The universe of attributes in its primordial form is called *Mula Prakriti* which is alternately subject to the law of expansion and contraction, or evolution and dissolution. *Mula Prakriti*, as stated above, can have no independent existence of its own as it is the attribute of the Spiritual Substance, *Bramh*. How can, for instance, whiteness exist without adhering to a material support? *Mula Prakriti* is described as *Maya* and the latter is further defined as that which *is* and *is not*. When it is said that *Maya is*, it simply means that it exists as an attribute in *Bramh*; when, other hand, it is said, that *Maya is not*, it simply means that no attribute can exist without an underlying substance or, in other words, that no attribute can have an independent existence. It may be asked that if *Mula Prakriti* be regarded as an attribute of *Bramh*, why is the latter described as *Nirguna* in the *Shāstras*? The answer is very simple. *Bramh* is *Nirguna* (without attributes) in as much as it is not affected by the successive expansion and contraction of *Mula Prakriti*? How can the infinite substance be affected by the changes of finite attributes? The spiritual substance is in the state of *eternal ecstasy*; it is beyond the limitations of Time and Space. It is *dreamless spiritual wakefulness*. From its

stand-point *Mula Prakriti* has no independent existence whatever and is like a gigantic mirage or dream-image or strictly speaking is non-existent. Like the Space it remains unaffected by the process of evolution and dissolution of matter, though like the Space, It makes the existence of matter possible. It is unconscious of the existence of *Mula Prakriti* just as the vast expanse of the *Shahara* is unconscious of the mirage which shines upon it. It is unaffected by the presence or absence of matter, just as Space is unaffected by the presence or absence of the solar system. The infinite Space may exist without matter, though matter can never exist without space. In the same way the universe exists in the Spiritual Substance though the Spiritual Substance does not exist in the universe.

*Passing on from the conception of God (*Bramh*) as presented by Sree Krishna, we come to the question of the origin of *Jiva*. It has been mentioned above that *Mula Prakriti* is subject to evolution and as evolution progresses, various kinds of material organism come into being. These organisms (*Sthula* or *Sukhma*) have the *capacity* in them to reflect the Spiritual Substance, just as a clear mirror has the *capacity* to reflect light. This reflection passes through various layers of matter. Man is a composite being. Beyond the physical body and sense-consciousness he has the soul (astral or intellectual body) and the soul-consciousness, and still beyond the *Kāraṇa-Sharīra* (moral consciousness). Finally as the prop to all these, he has his subject-consciousness or *Bramh*. Just as a light remains enclosed in three successive domes differing in their power of reflection, so the subject-consciousness is reflected, by the moral, and this again by the intellectual, and the latter by the

physical natures of man. Our waking consciousness is, therefore, the spiritual light streaming through three-fold vestures, the moral, the intellectual, and the physical, each of them less transparent than the one following it. Man is, therefore, *God reflected in Prakriti*.

Finally comes the question of salvation. What is the end of man and how is he to accomplish it? The principle is that the *suppression of the lower consciousness opens up the higher*. The suppression of our sensual or physical nature, brings, our intellectual nature (Suksma-Sharira) into full activity, and the suppression of our intellectual nature brings our moral side (Karana Sharira) fully into play. The suppression of even our moral nature transfers our reflected consciousness to its source the subject-consciousness or *Brahm*. This is *Mukti* in the true sense of the term. *Yoga* is the process through which the above aim is accomplished.

We have, therefore, in the teach-

ings of Sree Krishna a complete solution of the three-fold mystery, viz., God, Nature, and Man. He has also shown us the way by which to reach our transcendental subject. Practical proof of the above theory may be found in the modern investigations in somnambulism, mesmerism, and clairvoyance by learned scientific societies of the Western world, not to speak of the practical proofs which an eastern *Yogi* is able to furnish. In somnambulism and mesmerism we find that the abeyance of the brain-consciousness reveals a transcendental world with transcendental faculties. In clairvoyance and psychometry we get the knowledge of the events of a remote past and distant future which is altogether beyond the power of our brain-consciousness. The marvels of *Yoga* point to the same conclusion and all recent investigations in biology substantiate the teachings which our Lord placed before the world at the time of Mahábhárata.

SIDDHASRAMA.

[THE following highly interesting narrative is related by two Sannyasis, one of whom is known as Babu Promotho Natha Mukerjee, an M. A. of the Oxford University but who has, for many years, left the world in order to embrace the life of a religious hermit. The above-mentioned gentlemen together with a number of other persons attempted to visit *Siddhasram*, which is situated between the two well-known peaks of the Himalayas, *Kinchingunga* and *Dhatalagiri*. The details of the visit are going the round of the vernacular papers of Bengal.]

AT the foot of the Himalayas, just on the southern border of Sikkim and Bhutan there is a great mart called *Námar Bazar*, which supplies the necessities of the in-

habitants of the surrounding mountain districts. Every year, in the months of *Kártic* and *Phálgun*, this great mart is visited by a band of *Yogis* from the Himalaya. Fifty or sixty ascetics come here twice every year to purchase rice, *ghee*, &c. in order to supply their own wants as well as of those who may take refuge by chance in the *Siddhasram*. They finish their business in a day or two and then start with the swiftest speed towards their mountain retreat. Lest some stranger may accompany them, the first ten miles they traverse with

the utmost speed in order to baffle the attempt of any one who may follow them.

The two gentlemen mentioned above as well as several others reached *Námar Bázár* in due time and were anxiously waiting for the arrival of the *Siddhásram Yogis*. In course of time a band of some fifty or sixty *Yogis* reached *Námar Bázár* and after making their necessary purchases began to March towards *Siddhásrama* with the swiftest speed. The small band of visitors who accompanied Babu Promotho Natha followed them with the utmost care. But to no avail. The *Yogis* began to travel so fast that within the first 10 miles the visitors fell off one by one and only two gentlemen were able to accompany them to the end of their journey.

The mountain path from *Námar Bázár* to *Siddhásram* is a journey of full five days and nights. The first 37 miles are rarely interspersed here and there with solitary human habitations. Further on there is nothing but the ranges of eternal snow resting far above the region of clouds which add a weird charm to the grandeur of the Himalayan solitude. Innumerable streams broke through the crevices of the mountains forming mountain streams which were rushing wildly here and there. The *Yogis* passed through places which are never lighted even once throughout the year by the mid-day sun, though a perpetual twilight drove away the hedious gloom. The only wild animals visible there were the white mountain bears. Some of the places were exceedingly cold and each *Yogi* lighted up a torch which they brought with them in order to meet the inclemency of the freezing weather. At night they used to rest under large trees and warmed themselves burning the dried leaves and branches

of trees. Mountain fruits and the refreshing water of natural fountains satisfied their physical want. Shallow mountain streams were waded through, while the deep ones were crossed by means of wooden boats kept there in readiness by the *Yogis*. They met only two large streams while the smaller streams were innumerable. Though shallow, the current of the water was so strong that it is hardly possible to stand against it. In a certain place called *Hiyako*, the travellers had to walk in a line parallel to the clouds and they were drenched by their contact. At last they reached one of the sources of the holy Ganges, in the opposite side of which the *Siddhasram* was situated. The Ganges is termed *Mandákini* in this particular place. After crossing the *Mandákini*, they reached their destination—*Siddhásram*. The *Siddhasram* is situated far above the region of the clouds and is about 14 miles in a slanting direction from *Namqr Bazar*.

Of the two travellers who could accompany the *Yogis*, one was Babu Promotha Natha and the other was a *Káyastha Sannyasi*, who is not willing to publish his name. Let us know him as Mr. X. Entrance into the very interior of *Siddhásram* is not allowed to all. There is a place outside it which serves as a refuge to travellers. Babu Promotha Natha was not allowed to enter the sacred *Asram*. He was ordered to remain outside till further orders from the two chiefs of that place.

There is no dwelling whatever within the boundary of *Siddhásram*. As the place is situated far above the clouds, there is no chance of rain-fall. The cool air of the snowy Himalayas greatly mitigates the heat of the Sun. For the above reasons there is no need of building cottages &c. The *Yogis* live there, some under the shadows of trees

some within the caves, and others by the side of any of the eight wells dug out to keep burning the sacrificial fire night and day, each covering an area of four square yards.

Siddhásram has a grand *natural* library. It consists of two huge stone walls upon which rests a stony roof coming, in a slanting way from *Kinchingunga*. Within the big hall made up of these natural walls, are piled together heaps of Dev-nagri manuscripts, a collection of rare Sanskrit works of great antiquity.

Among other mountain herbs and trees, the visitors distinguished the much-heard-of *Soma* plant, which vaguely resembles the beetle-leaves. The juice of this precious plant does not produce intoxication, but fills the heart with a peculiar, religious emotion, and unutterable joy. The *Yogis* use *Haritaki*, *Amlaki*, and other kinds of fruits. Some of them take *Ghee*. Their drink is the pure, cool water of the mountain streams.

The *Yogis* of *Siddhásram* bathe in the holy stream of *Mandákini* early morning, after which they perform sacrifice according to *Shastric rule*, and read aloud in a chorus the Vedas and the Upanishads. Some of them live upon herbs and roots, and others take water, and some do not take any food whatever. Travellers who take refuge in *Siddhásram* are very well cared for. There are altogether 97 persons in the *Asram* including *Sannyasis* of every grade.

We have stated before that one of the new comers Babu Promotha Natha was not allowed to enter the *Asram* but was entertained in a place outside of it. The *Yogis* told him that he used to live like a *Mlechha* in his present life, and so he must undergo the *Panchagni* trial in order to be purified. Promotha Natha consented. He was

made to sit upon the skin of a deer and at the distance of about $\frac{1}{2}$ yds. from his body four huge pyres were lighted up, and over his head were the burning rays of the Sun. For a period of 61 days he had to undergo this trial, when at last he received his *Diksha* and was initiated.

The two chiefs of the *Siddhásram* at last took our Bengali friends to a place situated at a little distance from the *Asram*. There they met two *Yogis* seated in *Padmāsana* absorbed in *Samádhi*. They were so tall that even in their *Padmāsana* posture they were higher than the people standing by them. The chiefs said that these *Mahatmas* were the presiding gods of the *Siddhasram*, so to speak. They never awake from *Samádhi*, but even in that condition they look to the affairs of that Himalayan retreat and direct the *Yogis* what to do. They were men of a remote past, while the two chiefs mentioned above who accompanied our Bengali friends witnessed the battle of *Kurukhetra*. They said that there were other *Asrams* on the heights of Himalaya inaccessible to man, where Rishis of the type of Byas Deva still live.

But Promotha Natha and his comrade have returned to the plains after staying with the Rishis for a period of five years. They will again return very soon into that abode of peace.

In this connection we draw the attention of our readers to the article entitled the "Mahatmas" which was published in the September number of the *Light of the East*. It will be seen what a strange agreement is there between the facts related in that article and those mentioned here. That article did not refer to the *Siddhasram*, but to other higher *Asrams* situated in the loftiest peaks of the *Himalaya*.

After all this can our readers

regard the Himalayas as merely a huge accumulation of stones covered over with a mass of shining snow? Is it not the repository of all that was great and noble in our ancestors? Is not the grand Himalaya the abode of mysterious men who serve as so many links between God and man? To the ordinary man, the Himalaya is shrouded with impenetrable mystery; to the wise, it is the abode of the gods. Within its hoary caves live the incarnations

of spiritual wisdom, a galaxy of wise men the like of which the world has never seen. Each atom of the Himalaya is sacred to us. Its sublime peaks remind us of the spiritual heights which our ancestors reached, whose blood still flows through our veins; and its avalanches of virgin snow remind us of the purity of the hearts of the holy sages in which the universal spirit reflects itself as if in a clear mirror.

THE LIFE OF SREE SANKARACHARYA.

WE now come to the twelfth chapter in which we see the arrival of Sankara at Gokarna, the great place of pilgrimage. After visiting many notable places, seats of learning as well as of pilgrimage he brought to life a dead boy whose parents, mad with sorrow carried the corpse to the temple of the goddess Ambika, while Sankara came to worship her. Then he came to Sree-bati, the seat of about two thousand Bramhans, all of whom were staunch followers of the Vedic Karma-kanda. There a man named Prabhákara, one of the greatest *Bramhans* of the place, brought to Sankara his son, who though thirteen years old, had not the slightest trace of wit in him and behaved like an inanimate being. When his father made him pay proper reverence to Sankara—he would not rise again but remained prostrate at Sankara's feet.

Sankara raised the boy with his own hands from the ground and asked him—as desired by his father, why he behaved like an inanimate object. The boy replied the above

question in twelve extempore verses—to claim the authorship of which, the proudest savants of the land would have been eager, which set down the *Paramátmatatwa* (the substance of the highest knowledge) so simply and beautifully, that one possessing the most ordinary common sense could realize it as easily as a nut in his hand. For this reason were the *Slokas* known as “Hastámalak” (nut in hand) as well as their author. Sankara exceedingly pleased with the boy placed his hand on his head and told Prabhákara that his son was worthless for all worldly purposes and so it was better that he should not return home but remain with him. Prabhákara was a wise man and understanding Sankara's object parted with his son without sorrow.

From Gokarna, Sankara, accompanied by his disciples, bent his steps towards Srīngagiri. In Srīngaripur, through which the sacred stream Tunga-bhudra flows, Sankara built his famous temple of Sharadā, the goddess of learning. In this place also the famous Totakacharya,

upon whom Sankara bestowed the fourteen *Vidyās* (several branches of knowledge) to humble the pride of Padmapād, was initiated.

In the thirteenth chapter are given a brief account of the various commentaries and original works composed by the chief disciples of Sankara thus paving the way for a wider publicity of Sankara's doctrines and the story of Hastāmalak, which is as follows. Once upon a time when Hastāmalak was only two years old, his mother leaving him near a *Siddha* who practised yoga on the bank of Jamuna went into the river to bathe with her female friends. The boy, in the meanwhile, scrambled down to the edge and fell into the river. After a while the mother came weeping with the corpse of her child and the *Rishī* seeing the affair, entered the dead body of the child himself. Therefore was Hastāmalak a sage from childhood and knew the *Shastras* without reading them.

In the fourteenth chapter are related the pilgrimage of Padmapād and the death of Sankara's mother.

After Padmapād started for pilgrimage extorting a forced permission from Sankara, he (Sankara) knew in his heart that his mother's death was near. True to his promise, Sankara informed his disciples of the affair, and started for the land of Kerala making his Siddhis the conveyance to carry him through space. His mother did not breathe her last, but was greatly suffering when he met her again under his paternal roof. Sankara according to the desire of his mother prayed to Vishnu to favor her and she was taken to Vaikuntha by the angels of Vishnu. Sankara laid his relatives and the Bramhans of the place under a terrible curse for contemptuously disregarding his prayer for aid in those matters of the funeral of his mother, which he himself could not perform as a Sannyāsi. Sankara stayed at Kerala awaiting the

coming of his disciples and the return of Padmapād before he could set out on his tour of debate. When Padmapād returned from his pilgrimage, Sankara heard from his lips how his wicked maternal uncle, fearing lest the commentary of Padmapād of the *Bhāṣya* of Sankara laid the axe at the root of the doctrines followed by his maternal uncle and his Guru Prabhakara, burnt the book with the room in which it was, when he (Padmapād) went to *Shetubandha*. Sankara, to alleviate Padmapād's sorrow, ordered him to write down on the spot the same commentary *Verbatim* which he reproduced from his memory whole and intact to the profound astonishment of all. He looked over the book only once, when it was first composed. A few days later, Rajsekpara, the king of the place, came to see Sankara, and regained from the never-failing memory of Sankara those of his books which were lost in a conflagration. In chapter fifteenth we see Sankara accompanied by his many thousand disciples touring over the whole of India holding up the supremacy of his doctrines over all others. He directed his steps first to *Shetubandha*, thence to Paudya, Chola, Dravira, Kauchi, Andhra, Vidarva, Karnat and Gokarna where, after proselytising the chief pundits of the cities enumerated above, he met a great sage of the name of Nilkantha and succeeded in correcting his belief after a good deal of dispute. Thence passing through Sourashtra and the neighbouring cities he came to Dwarka where he defeated the great Bhatta Bhaskara and obliged the pundits of Abanti Balhik to accept his doctrines. After circulating his *Bhāṣya* in Naimishāranya, he reached Kāmrup, when he defeated a great *Shakta* of the name of Abhinabagupta, who enraged at this dishonor, though outwardly acknowledging Sankara as Guru, secretly attempted to kill Sankara with a terrible disease, a des-

cription of which will be found afterwards.

From Kámrupa he passed on to Mithilá, where the pundits duly worshipped him, and thence to Anga, Banga and Gouda where he defeated its chief Pundit, Murari Misra.

Thus did the champion-sage of India, travel over all parts of the Peninsula accompanied by his worthy disciples and preached into every land the noble doctrines and arguments of his Advaita-vad; thus raising a landmark on the slippery stratum of Time which introduced a fresh order of things and saw the current of thought and life on earth shift its old course and flow in a channel altogether new and unique.

In the sixteenth chapter which is the last in his book, Sáyana tells us how the wicked Abhinaba Gupta, by a process known as *abhichár* transplanted the horrible disease of hemorroids in Sankara, thus avenging for his defeat, which almost made the disciples of Sankara despair about his life. When all the skill of medicine came to nought, Patmapád sat down to *japam* to transfer the disease to the person whose charms brought it upon Sankara. Sankara remonstrated in vain with Padmapád to desist from this revengeful action who sat there like a rock, until sankara was wholly cured and the news arrived of the death of Abhinaba Gupta from the same disease. After this event came the great Goudapath, Sankara's Paramaguru, to pay Sankara a visit, and departed well pleased with the Bháshyas which Sankara composed of his Karikás, and the Mándukya upanishad. Then Sankara directed his steps towards Kashmere. The temple of Sharadá there had four entrances, three of which were open and the one in the south closed. The meaning of this appears to be that hitherto no sage who was an all-knowing person was produced by Southern India, while the North, East, and West had their

glorious sons who obtained a seat in the Sharadá-peeth. Sankara approached the closed door at the south to rub out the brand of dishonour which so long sat on the brow of Southern India and was duly opposed by the sages living at that place for the purpose of testing Pundits who came to claim the honor of a seat at Saradápeeth. Sankara succeeded to pass the test, and while he was entering the temple after opening the Southern door, a voice from the sky, purporting to be the Goddess' forbade him to enter it because, as a yati he was polluted with the knowledge of Káma-kálás which he possessed. Sankara quoted authority from the Shastras to show that he was not polluted as the knowledge had been earned in another *physical* body. The goddess was satisfied and Sankara was led with honours to the seat on Sara'á-peeth. Sankara then passed on to Badarikáram and spread the doctrines of his Bháshya there, and lastly to Kedar Tirtha, where at the completion of thirty-two years, this spark was withdrawn into its original flame, leaving the world cold and dark, though *not* as before. For what light is there that can illumine the world's ignorance? Of what avail are now the dim rays of the once glorious suns who rose on the spiritual horizon of the world? Sree Krishna, Buddha, Sankara, Jesus, Mahomet and Chaitanya in this deep shoreless spiritual gloom of Kali? Why has not the earth been saved though so many saviours came, are coming and will come? Is it not because the world *won't be saved*? Is it not because the *stamped* Saviours are in reality of the *same substance* as the *unstamped* ones whom they come to save and the forces and the energies that play in the bosom of the All-embracing All-in-All are all equally indestructible as they are without beginning and end in time? It is so because the manifold universe is in reality but a name and form

shining like the mirage on the desert of the name-less infinite field of consciousness—which is *inherently* One and the only One, having not even the shadow of duality in it.

Sankara established several *Mathams* while touring over India but Śáyana does not record a single one of them except indeed that of Srīngaripur which he mentions as the temple of Śharadā. From other records we know that he founded the Srīngari *Matham* in Southern

India, which has always remained the most important, and whose head Śáyana once was, the Śarada *Matham* at Dwarka in Kathiwar, the Josi *Matham* at Badarikasram, the Goburdhun *Matham* at Jagger-nath in Orrissa and other at Gungotri, on the slopes of the Himalayas in the north. From these centres, others have sprung up and all these preserve the embers of the once great fire of Advaitā gnān ignited by the great Sankara in this land of the Sun. A. H. B.

THE SHASTRIC METHODS OF SUBDUING THE INDRIAS AND THE MIND.

(Continued.)

THE great sage Śree Sankarācharya says—"The greatest disease of man is the desire of *Sansāra* or for worldly enjoyments, and the only remedy of this disease is *bichār* or true reasoning. Mahārshī Vasiṣṭha also expresses the same opinion when he says—

Deergha sansār rogashya bichārōhi mukousudhum.

The greatest remedy of the most obstinate disease of *Sansara* is *bichār*. "We will now mention the methods of *Bichār* as prescribed by the great Rishies of old. In the *Yogavasistha Ramayana* we find the following—"As a piece of iron can be cut into several parts by another iron (the same metal) well-sharpened and tempered, so O Rama! you must try to cut down your uncontrolled mind with the assistance of the same mind well-sharpened and tempered by the aid of *Shastras*, reason, and good advice from a Guru. "The learned men designate the unsteady

and everchanging state of mind as *Abydyah* or ignorance; you should therefore destroy this mental ignorance, O Rama! by means of *bichār* or true reasoning." "As a king is subdued only by another mighty king so mind only can conquer mind." The above clearly proves the power of will. The occultists know that by means of will-power or rather of a trained mind a man can do wonders. We should know that discretion is essential for the training or tempering the mind. The advice of the Ancient Mighty Rishies on this point is:—"That as a child can be trained by kindness and sweet words and not by force or hard treatment so the mind is to be gradually and gently cooked into subjugation. Bhagawan Manu also recommends that true knowledge and good logic are the best means for the training of the mind. In the *Manu Sanhitā* we find the following:—

Na tathaitāni sakunte sunniyamuntumusebaya bishayeshu prajustāni jathā gnanena nityasha.

Forcible restraint of our passions does not help us so much in the subjugation of them as the exercise of true reasoning does in the gradual control of our desires. It is for this reason Sree Krishna advised in the third chapter of Gita that the man who forcibly restrains his active faculties and sits down with his mind attentive to the objects of the senses, is a man of betrayed understanding and is a practiser of deceit.

A sect of the Hindu Black Magicians say that by allowing our desires to be satisfied according to our wishes, we get our desires satisfied and consequently *Bairāgya* or dispassion follows. We don't accept the above theory as true. Our desires far from being satiated give rise to new ones, it rather adds fuel to the fire. Manu very highly remarks—the more we pour clarified butter into the fire the more and more it will burn, so the more we give vent to our desires, the more it will give rise to new ones. The great Indian sage and Yogee *Vaṛṇihari* repents and says in his *Byraghyasattak* that he while trying to kill his desires by means of enjoyment killed himself.

We will now describe the different methods for the concentration and subjugation of the mind as prescribed in the Yoga Shastras. First of all the great Rishie Patanjali says—

Yoga schūtya britti nirodha.

Yoga is the suppression of the functions of the mind or rather of the thinking principle, in other words, Yoga is described to be the suppression or dissolution in their primary causes through the direction inward or the suppression of the tendency outward of the functions in question. Besides exercise and dispassion as mentioned above as one of the means for the subjugation of

the mind the Chela should practise exercise on the thinking principle. Patanjali says:—

Tat pratishedhārtha meka tattvābhyāsa.

“For the prevention or overcoming the obstacle with their accompaniment of distractions of Yoga let there be exercise on the principle.” Now exercise or the repeated application of the thinking principle to some tattwa or principle results in the condition of concentration and thereby distractions subside. This sort of practice is intended for beginners and Chelas of ordinary powers, for it is the stepping stone to steady the mind and prepare it for the most difficult task of concentrating the mind without any object of meditation in intelligent communication with the Atmā and as this is not practicable in the beginning so the instruction is, that any of the twenty-five tattwas may be taken up for meditation, so that the unsubdued mind may be easily regulated to the habit of concentrating itself to any one point at ease and of remaining in that state of concentration without fatigue. Now let us describe other methods for the concentration of the mind. Patanjali says:—

“The cheerfulness of the thinking principle results from friendliness, compassion, complacency and indifference in regard to happiness, grief, virtue, and vice. The above feelings should be felt in due order for the happy, the grieved, the virtuous and the sinful. A man can never feel himself happy unless he should be friendly in the happiness of others. The practice of friendliness virtually removes envy from our mind. The Yogee must shew real signs of mercy towards aggrieved persons and so he must not remain indifferent to their sufferings. By showing compassion towards the aggrieved persons the mind is freed from enmity. Then again the Yogee willing to encourage virtue should

express his satisfaction to the virtuous and must therefore praise them for their good deeds. Now this sort of practice wipes away the calumny from our mind. For the visions a feeling of indifference is to be practised neither encouraging nor hating them. By practising indifference the Chela becomes free from hatred. As passion, hatred, calumny, envy &c. are the chief causes of the distractions of the mind so when these vices are removed by the practice of the above mentioned four kinds of virtue, the Yogee or the Chela is then able to concentrate his mind easily. In other words we know it for certain that unless the mind is cheerful it can never be steady, and this cheerfulness is to be brought on by friendliness towards the happy, compassion for those who are in distress, complacency in regard to virtue and indifference in respect to vice.

The practice of the above mentioned four virtues is virtually the practice of Altruism essential for a Yogee or a Chela. The Yogee while trying to unite himself, or in the opinion of the Adwitabadists to identify himself, with the universal principle or Parabrahma cannot but love and serve humanity or try to become sympathetic or the same with every one and all.

We will now point out another expedient and which is *Pranáyāma*.

Maharshee Patanjali says—

Prachhardana bidhāranābhyāma prānashya.

The mind can be concentrated by *Prachhardana* or the expulsion and *Vedāraṇa* or the retention of the *Prana* or breath, and *Pranayama* is the regulation of breath and which is interruption in the flow of inspiration.

Now the above means the expulsion or throwing out of the air from the lungs in a fixed quantity through a special effort and the restraining or stoppage of the motion of breath for a certain limited time. This

stoppage or as it is called *Kumbhaka* in the language of Yoga, is effected by two acts viz., by filling the lungs with external air and by retaining therein the inhaled air. Thus the three-fold action of *Prānāyāma* including the three acts, expiration, inspiration and retention of breath fixes the thinking principle to one point of concentration. All the functions of the organs being preceded by that of breath, there being always a relation of breath and mind in their respective functions. The breath when overcome by stopping all the functions of the organs effects the concentration of the thinking principle to one object. Hence the efficacy of *Prānāyāma* for the concentration of the mind. Moreover when the equilibrium of our mind is destroyed either by anger or by some other passions, we breathe very hard and no sooner the equilibrium is restored the breathing becomes normal; in other words if we can make our breathing normal we can restore the equilibrium of our mind; so *Prānāyāma* is a mechanical means for restoring the equilibrium and therefore concentration of the mind. At the time of exercising our will-power either in mesmerism or in some other branch of occult science we unconsciously perform some of the actions of *Prānāyāma*. Different authors advise different methods of practising *Prānāyāma*, which if written in details will make this essay voluminous; suffice it to say that in all the different methods the three-fold action of *Prānāyāma* is performed in some shape or other. Some are of opinion that *Pranayama* is *Hata Yoga*. In our humble opinion the moderate practise of *Pranayama* is not *Hatayoga*. If we call *Prānāyāma* *Hatayoga* we may as well say that *Samādhi* is also *Hatayoga*, because the *Hatayogi* also practises the *Sabikalpa Samādhi*. We must confess one thing here, that the excess of the practice of *Prānāyāma* without

the help of a qualified Guru often brings on the diseases of the lungs &c. In the Yogashastra we find the following :

A Chela ought to practise *Prānāyāma* according to the precepts of of the Shāstras before his Guru with great care and diligence and not in a hurry. When a Yogee masters *Prānāyāma* he can go and breathe freely in any place he likes. He is then freed from all sorts of diseases. But by a wrong practice of *Prānāyāma* men get Hiccough, Asthama, Cough, and the diseases of ear, eye and head. We have often seen men who died of consumption and other diseases by a wrong practice of *Prānāyāma*. Therefore we must be very careful in practising indiscriminate *Prānāyāma*. However the moderate practice of *Prānāyāma* even without the aid of a Guru, at the time of *Sandhyah* or at other times does not injure our health, it rather helps us in the concentration of the mind. The chief characteristics of Hatayoga are Naity, Dhoty, Busti, Mudra &c. The Hatayogees practise *Prānāyāma* for other reasons besides the concentration of the mind. They care more for *Bibhuty* or the acquirement of super-normal powers, than for *Shānty* or tranquillity of the mind. We don't mean to say that a Rajyogee is devoid of all supernormal powers, for these Bibhuties or powers come by themselves before a true Gyan Yogee though he never longs for them. A Hatayogee as long as he remains a Hatayogee, cannot obtain the peace of mind or the highest intelligent communication with the *ātmā*. He may get a *Sabikalpa* Samādhi but never a *Nirbikalpa* one. The Hatayogees are very careful in the preservation and prolongation of their physical frames and so they have got an inward love for their Sthul Shariras

or physical bodies. They say that as body is the chief means for acquiring *Dharma*, so the more we can prolong our life-principle in this body, the more we will be able to acquire the Siddhis. Then again the Hatayogees have got selfish motives for the acquirement of the Siddhees and so they virtually care very little for the comforts of other men. Now *Gyānam* or true wisdom is, that we are not the body nor the senses nor the *Prānam* but the *Ātmā*. A real Yogee or Rajyogee* if you like to call him, is one who practises friendliness and compassion towards all and who tries to realize that he is something different from the three kinds of *Sharirus* or bodies. The identification of one's own self with the body is *Abydyah* or ignorance. A Hatayogee longs for Siddhees, whereas a real Yogee tries to get the true *Gyānam*. The longing for powers is *Abydyah*, so a Hatayogee is not free from the bonds of *Abydyah*. We don't mean to say that a *Hatayogee* can never turn a *Rajyogee* but he seldom becomes so. The reason is very simple enough. An ordinary Hatayogee acquires or obtains some minor powers by certain acts before he has been able to subdue his mind and so he naturally becomes proud of his powers. He tries to make a display of his Siddhies for selfish ends and thus he gradually loses his powers and at last becomes a black or rather a false magician. *Haridas* Hatayogee of the Court of Ranjeet Singh of Punjab actually became a *Bhrastu* or fallen Yogee and fled from the Raja's Court of Lahore with a woman towards Kumayun. Similar are the cases with other Hatayogees.

That *Prānāyāma* is not Hatayoga is evident from the following reasons :—First of all *Hata* and *Raja* are modern terms. Patanjali the

* *Raj* and *Hata* are modern terms. We don't find the above terms in the Upanishads, Manu Sanhita, Patanjali or Sankhya or other Darshanas.

highest authority on the Yoga philosophy advocates *Pránáyāma* as one of the means for the concentration of the mind. That the author of Sankhya Philosophy the great Kapilachārya is not an advocate of *Hata-yoga* is beyond all question. In the third chapter of Sankhya Darsana we find the following aphorism—"Nirovachardibiranabhyam," which means *Dhyan* is effected by the three acts of *Pránáyāma*. Then again we all know that *Manu Sanhita* is a very ancient book of the Aryans. There in the 2nd and 6th chapters of that book it is written that it is essential for a Dwija to perform the three acts of *Pránáyāma* with all the *Byahriti* at the time of *Sandhya* and that the above-mentioned action is reckoned as a great *Tupashya* for the Brahmans. As gold, silver and other metals are turned pure by their being burnt in fire so the *Indriyas* &c. are made pure by means of *Pránáyāma*. A Brahman must sit down in the morning facing towards the East and must perform *Pránáyāma* at

least three times and then he must recite the Gayittri mantra with Omkara* &c., &c. Then again, in the Upanishads which are reckoned as the fountain of true knowledge we find *Mantras* advocating *Pránáyāma* as one of the means for the concentration of the mind (vide *Swataswatara* and other Upanishads). The great sage Bagawan Sreekrishna says in the 5th chapter of the Gita—"The man who keeps the outward objects and accidents from entering the mind and who fixes his eyes in concentration between his brows by retaining the breath by *Kumbhuck*, in other words, by practising *Pránáyāma*, has subdued his faculties, mind, and understanding and has set his heart upon salvation and is free from lust, fear and anger and is forever blessed in this life." Now the above and other facts which we need not mention prove beyond the possibility of a doubt that *Pránáyāma* is not identical with *Hata-yoga*.

(To be continued.)

SHANKERNATH PUNDIT.

A THEOSOPHICAL TALE.

THE TALKING IMAGE GF URUR

BY

DR. FRANZ HARTMANN.

(Continued from page 306.)

CONCHITA knew Juana to be a "malicious creature"; but she was obliged to take her home, since Pancho expected "great scientific results from experiments with her. By his help he hoped to establish schools of occultism all over the country, to rediscover the art of

making gold, engage the elemental spirits of nature to carry letters from one part of the globe to another, and prolong life to an indefinite period. With the faith that could remove mountains, which he supposed to refer to some talisman, he would make short work with the

* Vide *Manu Sanhita* chapter 6, slokas 70 and 71 and chapter 6, slokas 75 and 78.

canal of Panama, level the rocky mountains, and transform Nebraska into a paradise.

Why should Conchita look surprised as if she doubted the sanity of her husband! Pancho said: "Such things are not impossible, and I have the key to it already in my possession. Schopenhauer says: '*The world is the product of my imagination.*' If I can change my imagination, then I can change the world."

Conchita advised Pancho to see Mr. Schopenhauer and ask him to change his imagination. But, alas! Schopenhauer is dead, and poor Pancho has to look for some wonder-worker elsewhere. Fortunately he had not to wait long. In a short time, he came across an article in the San Francisco Eagle headed thus:—

Truth stranger than Fiction!

A miracle-worker from Africa !!

An interview with the Chela of an Adept !!!

Disclosures in regard to the mysterious Brotherhood !!!!

We give below some extracts from that wonderful article:—

"Information reached this office that Mr. Joachim Puffer, formerly an officer in the employ of *King Molobolo*, but who had sacrificed his official position for the purpose of *benefitting humanity*, and taken up *the life of an ascetic*, had arrived at this city, and was stopping at the Grand Hotel. * * * He is a strict vegetarian, and takes alcohol in no shape * * * His revelations are wonderful, and from what he said we gather the following:

'For thousands of years the heads of the scientists were puzzled to find out *what causes the world to move.* * * * Mr. Puffer now assures us that the motion of the earth round its axis is due to the supernatural and miraculous powers possessed by a body of adepts. * * * The adepts are able to perform the most as-

tonishing feats. * * * They were experts in thought-reading and could *hypnotise* people *against their will*, making them do as the adepts liked. They could guide the thoughts of the people as easily as the coachman guides his horse."

Pancho made up his mind to see the *Chela*. He went to the Grand Hotel where he found the people in great consternation. An explosion had taken place in Mr. Puffer's room. He had left the room after the gas was lighted and had blown out the gas instead of turning the tap. Soon afterwards the chamber-maid attempted to relight the gas, when the accident happened. When Puffer returned and was told what had occurred, he began to curse most fearfully and swore that the mischief was due to the work of a black-magician who would have killed him long ago, but for the protection of the adepts who were always watching over him. He was given another round and Pancho introduced himself stating his object. Mr. Puffer said it would give him the greatest pleasure to furnish information on the subject. He told him that his society was not "one of those abominable sects or modern secret societies that seek to mystify the public!" He boasted of being a *Chela* of a great adept who could *annihilate* Pancho in a moment, if he were to ask him to do so. Pancho asked him if he was "actually sure" that the Brothers exist.

"Do the Brothers exist?" exclaimed Mr. Puffer. "Why! I tell you, my dear, sir, there is nothing more true and indispensable than that they exist. See this handkerchief. I obtained it myself directly from one of the Brothers in my own room." So saying, Puffer showed him a cambric handkerchief which however, bore no internal evidence of having come from an adept rather than from any store.

"This handkerchief," continued

Mr. Puffer, "is palpable and indubitable evidence that the Brothers exist, and nobody but a villainous sceptic, an inveterate liar, a benighted simpleton, or an incurable maniac would deny their existence after seeing *this* handkerchief." Later on Puffer enquired if Pancho knew in whose presence he stood, and continued: "Would you dare to deny the existence of the Lunar adepts, and run the risk of being immediately annihilated by them as a punishment of your scepticism. Let the consequences of him who doubts the power of the Lunar adepts come upon his own head!"

Upon this declaration Pancho did not consider it advisable to appear too inquisitive. He therefore confessed to be satisfied with the proof advanced and asked Mr. Puffer to introduce him to an adept.

"That depends on certain circumstances," said Mr. Puffer. "First of all, you would have to become a member of the society for the Distribution of Wisdom in order to attract the attention of the Brothers."

"What kind of a thing is this Society for the Distribution of Wisdom," asked Pancho.

"The S. D. W.," answered Puffer, "is a society which is based upon the principle of universal tolerance and mutual admiration. We allow every one of our members to think and believe and teach whatever he pleases. Knave, fool and purblind sectarian is he who should dare to say anything against our society or against persons connected with it. He who dares to doubt the reliability of the source of our inspiration is a coward, or a poisonous reptile, which ought to be exterminated from the face of the earth."

Pancho wished to join the S.D.W., and Puffer undertook to manage the matter for him.

"I am infinitely obliged to you," said Pancho, "but to tell you the truth, I should like to become a *chela* like yourself."

"Ah!", said Puffer, "that is quite another affair and rather difficult. You will have to get a master whose orders you *implicitly* obey, *whatever these orders may be*. * * * Then you will have to swear a solemn oath, always to obey *implicitly* all the instructions given to you by a *chela* as supposed to be coming from an unknown superior. Whatever your private opinions may be, you must hold up our views before the world, and give *all your time, money, and labour* gratuitously to the support of the S. D. W."

"I am willing to swear to anything you like," answered Pancho, "if I can gain my object, because I have full confidence in your honesty."

"You seem to have the qualifications necessary for a *chela*," said Puffer; and as Pancho was impatient to know whether he will be accepted or not, he condescended to question mentally a Brother whom he fancied to be then standing in a corner behind the stove, and gave the news that the Brother expected him to be accepted as he was not a married man. Pancho rejoined that he was married; Puffer pronounced that *impossible*, since Brothers "never make a mistake." Pancho insisted that he was married, whereupon Puffer pitied that he imagined such a thing, and added that his supposed marriage was a sham that should be discontinued at once. Pancho loved his wife, but Puffer denounced that love as "*bestial*." Pancho thought it would be wrong to leave her without any cause; but Puffer could easily find a cause for him, it was cause enough that *desired* to enter "the higher life." Pancho's conscience revolted against that sophistry, so that upon his way home, he sat brooding over the matter, when an interior voice informed him that Puffer's Mysterious Brotherhood had no other existence than in his brain. That thought he could not bear. "How

could it be possible that the representative of a Society which worship the truth should speak anything else but the truth? Moreover, men might lie about ordinary things, but surely only a villain of the deepest dye would descend to that lowest imaginable state of degradation, in which the most holy and sacred things are trifled with or made objects of, financial speculation. What but child's play are murder and arson, and vice of every kind in comparison with that dark villainy of those vampires who seek material profit by *playing upon the spiritual aspirations of man?*

That is just the way in which many earnest truth-seekers have deceived themselves. That touching soliloquy explains how it is that many sensible and *honest* persons shut their eyes for years together against facts unmistakably established regarding the history of the society for the Distribution of Wisdom, and the life and career of its queer members, some of whom have been martyrs, no doubt, to the vagaries of misguided zeal, sophisticated reason, and perverted imagination.

"Fool!" spoke the voice to Pancho "you need not go to Africa to find the spirit of Truth."

But Pancho was too clever for that. He believed that spirit has descended upon the mysterious Brotherhood, and the inmate of Urur are its communicants. In short, he was fully resolved to apply for *chelaship* by the time that he reached his home. That night he dreamt of a sea-voyage with Conchita and a storm that separated him from her. When he awoke, the face of the *chelas* at Urur floated on his mental horizon, and the voice of the "Talking Image" sounded to him. "Am I not worthy," it said, "that you should come across the sea to behold me? I, the sphinx of the nineteenth century, the corner-stone of the world's future religion?"

Then the phantom face of Mr. Puffer opened its mouth: "Better write to the Lunar Adepts"; and a thousand echoes in Pancho's brain were repeating the sentence: "Write! Write! Write the letter!"

Paucho hastily arose and dressed himself; and then his reasoning powers returned. He first thought of confessing to his wife that he had been thinking of going to Africa, but subsequently made up his mind to say nothing about it and thus established a barrier which perverted the harmonious flow of thought between the two. "Formerly they were one in their thoughts and feelings; now they were separated from each other by a secret." As for the application, he could not trust a servant, and proceeded to hand it personally to Mr. Puffer. The latter was delighted. He advised him to cease shaving or cutting his hair and eating any meat. Eggs were permitted, provided the dot from the yolk was removed, that being the seat of life. "But is not the dot destroyed by boiling," asked Pancho. To which he replied: "This is none of our business. It will go to the *Karma* of the cook." After *three* months, he received intimation that his application for *Cheláship* was accepted, and prepared to go to Urur. Conchita parted with tears in her eyes, and the words, "Father! not my will, but thine shall be done! were upon her lips."

On board the steamer Pancho formed the acquaintance of two fellow passengers, Mr. Green and Mrs. Honeycomb. The latter told him that Mr. Green was Socrates in his previous incarnation and she was a Greek slave whose beauty caused a great deal of trouble. She was connected with the Urur Brotherhood, and Mr. Green was under her tuition with "excellent qualifications for *chelaship*," being "ready to believe anything." Later on, Pancho

asked Mr. Green how he knew that Mrs. Honeycomb always told him the truth. He replied: "How could it be otherwise? Is not all that she says inspired by the mysterious Brotherhood? Has she not given sufficient proof that she is in communication with Adepts? Does she not remember her last ten incarnations?" Pancho said he did not know that. "That is because you are not a *Chela*," answered Mr. Green, "*the Chelas are not permitted to doubt.*"

Such conversation made Pancho very sad. He saw in Mr. Green an overdrawn picture of his own self. All Mr. Green's inspirations were based upon a *belief* in Mrs. Honeycomb's veracity (?) and his own upon a *belief* in Mr. Puffer's. But Mr. Green was all *green* with hopes. He wished to get an occult letter, and found one under his pillow that very night which was as follows:

"TO MR. GREEN, PROBATIONARY CHELA, M. B.:—Fortunate are those who can see without seeing, and hear without hearing and know without knowing. Have *faith* in Mrs. Honeycomb. I will communicate my orders through her.—RATARABORUMATCHI."

This test fully convinced him of Mrs. Honeycomb's occult power.

When the steamer reached Urur, some members of the Society for the Distribution of Wisdom came on board to receive their brothers. They landed together, and Pancho entered the carriage with a Zulu brother, to whom he said he was very anxious to make the acquaintance of Captain Bumpkins.

"We hope," said the Zulu, "that you will have some influence over him."

"How could I, a mere beginner, have any influence over the Hierophant," asked Pancho astonished. "Is it not far more probable that I will have to sit at his feet and listen to his wisdom."

"It is all very well," said the Zulu, "but speaking *confidentially*. I will tell you that Bumpkins has some little peculiarities, and that we have stood his nonsense long enough.***"

Pancho was thunderstruck at the Zulu's account of Bumpkins's idiosyncracies. Upon reaching the rooms, the guests were accosted by the housekeeper, Madame Corneille, who introduced them to Malaban, the head *Chela* of the establishment. Mr. Green extended his hand to Malaban, but Malaban did not take it.

"You can safely shake hands with me," said Mr. Green, "for I am myself an accepted probationary *Chela*."

"This I can hardly believe," said Malaban. "I have a certificate from Rataraborumatchi to show it," replied Mr. Green.

"If he wrote such a thing," answered Malaban, "he must have meant it only in fun."

Pancho was going to ask him a question, but Madame Corneille said: "Do not ask anything if you would not get fibs for an answer."

"Do *Chelas* ever tell fibs," asked Pancho.

"They do not mean to do so," answered Madame Corneille, but they love the truth so much that they adorn it on every occasion."

As for the Hierophant Captain Bumpkins he was not to be seen that day. He had an awful toothache, having caught a cold by sleeping at night with open windows to save the mysterious Brothers the trouble to materialize themselves when they come to visit him in his dreams. Pancho's curiosity about the TALKING IMAGE was satisfied by a most wonderful story about its history, "*confidentially*" told to him by Madame Corneille, which the reader will find on page 91 of Dr. Hartmann's book. She left Pancho after that and he remained above, much agitated by his various *experiences* at the HEAD-

QUARTERS OF THE SOCIETY FOR THE DISTRIBUTION OF WISDOM.

"O ye gods!" he exclaimed, "is this the outcome of the wisdom of the adepts? A Hierophant parading the streets with a little flag in his hand, a Talking Image attended by spooks; *Chelas* who cannot open their mouths without telling a fib."

Feeling no inclination to sleep, he went out into the park. A feeling of despair entered his soul, and clenching his fist he exclaimed: "O Infinite, Inconceivable, and Incomprehensible spirit of Imbecility! what are you and what gave you power to turn me into a fool?"

Thus talking with himself, Pancho wandered away from the main building and came in the vicinity of a house of smaller dimensions. A light shining from the open window attracted his attention, and he beheld a man in the room, holding a paper in his hand, looking at it and making gesticulations. Presently, however, he looked up, and must have seen Pancho standing among the trees, for he dropped the paper and stared at him with surprise. *Then something curious happened.* The man, making a reverential bow and crossing his hands over his breast, addressed Pancho in the following strain:—

"O GREAT KRASHIBASHI! Have I then at last found favour in your eyes? For many years have I wished to see you. At last my prayer now seems granted and you have consented to appear in bodily form before your obedient servant. May I ask you to enter this humble room and accept a chair? I shall immediately open the door."

Pancho, seeing that this was evidently a case of mistaken identity, did not wish to intrude. The man who took Pancho for an adept whose visit he anxiously expected and addressed him as such, was no other than the Hierophant Captain Bumpkins, to whose credit, be it reported, that he enlightened his brothers with this additional and most unmistakable demonstration of the trustworthiness of theosophical evidence in the following words:

"Only last night one of the greatest adepts, and the most prominent member of the Mysterique Brotherhood, the GREAT KRASHIBASHI, came to me through the open window of my room, and I had a long chat with him that lasted till long after midnight, when he suddenly disappeared."

(To be continued.)

J. K. DALL.

CLAIRVOYANCE.*

(From the German of Dr. Carl du Prel.)

1. THE INTUITIVE PERCEPTION OF CLAIRVOYANCE.

CLAIRVOYANCE, as the word implies, does not mean abstract knowledge, but seeing, as it were pictorially, by intuition. We are thus naturally led to enquire which is the organ to which this power may be assigned.

Plainly there can be no question of sight in the physiological sense of the word when what is "seen" is known to be miles away at the time, or when it is some event that is to happen in the future. What is meant must be some interior

vision, *i.e.*, clairvoyance does not depend upon a peripheral stimulus of the optic nerves, but is, like our dream-pictures, merely a cerebral image. In clairvoyance, as in dreams, the brain changes feelings into pictures extended in space, and projects them outward.

Clairvoyance is thus hallucination, and not merely in time where reality is as yet wanting, but also in space, where it is indeed given, but does not lie within the seer's sphere of sensuous perception.

But clairvoyance is thus hallucination, only with reference to its form, not in reference to its matter. Clairvoyance is not hallucination caused by physical derangement, but corresponds to a reality, to some thing which is either now taking place at a distance or which will take place in the future. The brain as such is not however capable of producing such a result, it cannot actively bring about clairvoyance, it can only passively receive impressions which, in accordance with its normal functions, it changes into visible pictures.

Clairvoyance is thus not a true, objectively caused hallucination. Whence the brain derives its material, we do not know: the antecedent disappears in the unknown, and only becomes knowable at the end station, that is, where the activity of the brain works upon it.

Hence clairvoyance is the last member of an unknown antecedent process. The only method by which we can arrive at a clear idea of the process is through the analysis of this end-member, *i.e.*, through a consideration of the different characteristics of clairvoyance. We possess a great mass of facts as material for our enquiry, it would therefore be well if we had some practicable principle by which we might classify them. But unfortunately the classes into which they seem naturally to fall, are of no use.

We might for instance try to divide the phenomena of clairvoyance into different species according to the subjective state of the seer. But experience teaches that these phenomena occur in the waking state as well as in sleep, and not only in natural but also in artificial sleep, in sickness, in madness, in swoon and on the approach of death. This multiplicity of circumstances in which clairvoyance may occur, proves apparently that these are only conditions of clairvoyance, and hence the cause cannot be discovered by this method. Even the characteristic which all these circumstances have in common, *viz.*, the suppression or at least the veiling of sensuous perception, is not a necessary condition. Thus the bodily state of the seer does not afford a practicable principle of classification. If we turn now to the material content of clairvoyance, we at once distinguish between • clairvoyance in space and clairvoyance in time, the last of which may be either of the past or of the future. But this distinction is not an essential one. Time and space are not merely facts in the objective world-process, but they are deeply rooted in our consciousness in which they lie as forms of knowledge. Every event in the world has its fixed place both in space and in time, and must have this place and no other. A common cause must lie at the foundation of these two conditions, and the faculty of clairvoyance, whether in time or space, must proceed from one common point. The explanation of clairvoyance must include its phenomena in time as well as those in space. Thus this principle of division is also useless.

We wish to ascertain the organ of clairvoyance and its mode of function. But we do not know whether clairvoyance is a faculty of our own. We only know the last member of the process and this is a

cerebral image. Similar phenomena may occur through thought-transference. Many enquirers in antiquity explained clairvoyance, as for instance in the case of oracles, as the result of divine or demonic inspiration. We do not require to introduce such agencies, for to do so would be to renounce all explanation; but it may be mentioned that inspiration after all presupposes nothing more than an external consciousness in which clairvoyance lies which is transferred to the inspired person; and moreover clairvoyant phenomena may be explained, that is, their cause may be given, by the fact that an external agent, and that a living man, works upon us telepathically. So for example Dr. Gama tells us that a traveller who had left a brother at home and gone to Paris, during a conversation with him suddenly received the impression this brother was dead, and this clairvoyant impression was confirmed in all its details as related by the traveller.* Telepathy enables us to explain a considerable number of spatial clairvoyant phenomena; but we must exclude these from our enquiry as they are included under action at a distance. We who desire to know whether we possess in ourselves an active faculty of clairvoyance in time, and such spatial clairvoyance as that wherein there is no living agent acting telepathically. Let us take some examples. Swedenborg, coming from England and landing at Gothenberg, sees, a few hours later the fire in Stockholm, relates it to a large company, and again after a few hours announces that the fire has been got under, and describes its extent.† Here we have an example of spatial clairvoyance without any living agent. This fact was so well attested that a German

Professor, with whose ideas it did not agree, while afraid to deny the truth of the story, passed it over with the words, "any one who knows men knows that Swedenborg had either himself arranged for the fire which he saw while at a distance from Stockholm, in order to gain the reputation of a supernaturally gifted person, or else his announcement was a chance coincidence."‡

The next example is one of clairvoyance in time. In the expedition to Eastern Asia, sent out by the United States, under the Command of Commodore Ringold, in 1853—1856, Samuel Potts, the Hydrographer, dreamed that he had received a box containing clothes, which had arrived too late to be taken on board, and which a friend had promised to send on to China. "I dreamed," said he, "that we were near a merchant ship in a calm, we sent a boat to the ship, and it turned with my box." In the morning he related this dream. After some hours there was a calm, and a barque with the American flag came in sight. Lieutenant Russell, thinking the ship might be from New York, went off to it in a boat and brought back with him Mr. Potts' chest of clothes. The ship came from Baltimore and was 84 days out.§ This is a case of clairvoyance in time without living agents.

In both examples the seer has before him a visible picture which exactly corresponds with the reality. It is worth while to give a few examples of this detailed seership.

A clergyman named Happach once fell asleep in the open air, and dreamed that he was at Melringen in a room in the parsonage where he saw, near the door, three seats fixed against the wall, which caused him some surprise. After more

* Comet: "La vérité aux médecins," 384.

† Kant: "Träume eines Geistesehers," 47. (Kehrbaach).

‡ Hoppe: "Das Heilsehen der Unbewussten," 14.

§ Heine: "Expedition in die Seen von China, Japan, and Ochotzk," c. 2.

than twenty years he went to preach at Mehringen, a place he had never previously visited. There he went to see the widow of the late parson, and found, in the room into which he was shown, the three seats.* In the night of the 11th May, 1812, one Williams dreamed, in Scorrier house, that he was in the lobby of the House of Commons in London, and there saw a man shoot with a pistol a gentleman who was pointed out as the Premier. He was so deeply impressed by this dream that he awoke his wife and related it to her. The next day he related the occurrence in all its details to several of his acquaintances. One of these, named Tucker, recognised from the description given that the person shot at was Mr. Percival, the Premier, whom Williams had never seen, nor had he seen the interior of the House of Commons. On the same day came the news that, on the evening of the 11th May, one Belingham had shot Mr. Percival in the lobby. When Williams afterwards went to London he was able to point out in the lobby the exact spot on which the murder had taken place and to describe the accompanying circumstances.† This dream seems to have called forth much attention, as it is mentioned in the *Times* so late as the 16th August 1829, with the remark that all the witnesses were still alive.

From the same paper (the *Times* 2nd December 1852), Schopenhauer cites an example that led to a criminal investigation. At Newent in Gloucestershire, the Coroner Mr. Lovegrove, held an inquest on the body of Mark Lane who had been found drowned. The brother of the deceased said that, on the first news of his brother's disappearance, he had answered as follows, "Then he is drowned, for I dreamed it last night, and that I was standing deep in the water and trying to get him out." The following night he dreamed that his brother was drowned near the sluice at Oxenhall, and that a trout was swimming near him. The next morning he went, accompanied by his second brother, to the place; he saw a trout in the water and was at once convinced that his brother was lying in that place, and there in fact the body was found.‡ A similar unessential detail, which refers to the sense of hearing, occurs in Christ's prophecy to Peter; Before the cock crows twice, thou shalt deny me thrice.

Professor Kieser relates that one of his patients, living eleven German miles away, dreamed that she saw herself in a strange house looking out on to an open space in which were trees. She noticed various other details about the house and thought that she was leaning against a window with a friend. When she came on the following day to be magnetised by Kieser, she stopped at a relative's, but by the advice of Kieser (who knew nothing of the dream), she went on to a house where he had engaged accommodation for her, and which she recognised as the one she had seen in her dream. A friend came to visit her, and both together were looking out of the window, when she recognised that this was what she had done in the dream.§ Schorner had a friend, a schoolmaster of Arnsdorf named Rafe, who dreamed in 1860, that his wife came into a room and told him that his father was very ill, that he had pains in the left breast and was going to die. The son then went to his father

wered as follows, "Then he is drowned, for I dreamed it last night, and that I was standing deep in the water and trying to get him out." The following night he dreamed that his brother was drowned near the sluice at Oxenhall, and that a trout was swimming near him. The next morning he went, accompanied by his second brother, to the place; he saw a trout in the water and was at once convinced that his brother was lying in that place, and there in fact the body was found.‡ A similar unessential detail, which refers to the sense of hearing, occurs in Christ's prophecy to Peter; Before the cock crows twice, thou shalt deny me thrice.

* Hapbach: "*Materialien für die Erfahrungsseelenkunde*," II. 124.

† Nork: "*Fatalismus*," 121.

‡ Schopenhauer: "*Parerga*," I. 217.

§ Kieser: "*Tellurismus*," II. 35.

whom he found on his death-bed.* Theophilus Bonetus tells us that one morning, on awaking, his wife announced to him the death of the wife of the town-major, of which she had been informed in a dream. At the same moment a messenger came begging the help of Bonetus for a sick person. The wife asked him, with the greatest assurance, when the major's wife died, and was told, in reply that the death had taken place four days ago, and that the messenger had himself been present at the funeral ceremony. The wife of Bonetus then related to the messenger the order in which the different friends and relatives had walked in the funeral procession, together with other circumstances which she described as accurately as if she had seen them with her eyes.†

Clairvoyance with reference to warlike operations not unfrequently occurs, but here also there is no abstract knowledge, but pictures of battles are seen in the air like a *fata morgana*. Phenomena of this kind are recorded even in antiquity.‡

All modern somnambulists agree that they see in pictures. One of Kernuer's somnambulists says, "It is just as if a painting hung before me on which my circumstances were represented, and thus I can describe them beforehand."§ Another, asked to explain the operation of her perception, said, "I cannot do that, I see the things before me as if in a picture."|| Another, when asked how she could see the future, replied: "It all lies before me, and

side by side."¶ Another says: "The appearances often are on a reduced scale, but then the pictures are so much the clearer."*** Bende asked his patient, how it was that somnambulists do not know what it is that they see with, and she answered: Does that surprise you? What do you see with when dream? That is how it is with me, only with the difference that I keep awake in the dream and you do not."†† Kerner's somnambulists, foreseeing an attack of cramp, says: "I see myself lying there a terror to the beholders, it frightens me so when I see myself lying there."‡‡

This intuitive perception almost always occurs in "second-sight," which is seldom symbolical. A seer in Klixbull said beforehand, that in a fortnight there would be a storm from the south-west. Asked how he knew that; he answered, "I saw a funeral procession come out of a certain house, and the mourning mantles of the followers fluttered in that direction."§§

Schopenhauer remarks with reference to the fact that clairvoyance manifests itself in pictures intuitively perceived, that the best description of the faculty would be that which the Scotch have chosen for one of its particular forms, "second-sight," and that he would use this term to designate the whole of such phenomena had it not been adopted for a particular species.|||| We know nothing of the process so far as it is within the sphere of the unconscious, we do not know how the material is obtained which is worked up into a picture by our brain; but

* Scherner: *Das Leben des Traumes*, 341.

† Bonetus: "*Medicina septentrionalis*," II. 418.

‡ Tacitus: *Hist.*, V. 3; Pliny, II. 58.

§ Kerner: "*Geschichte Zweier Somnambulen*," 67, 99, 100.

|| Du Potet: "*Traité de magnétisme animal*," 403.

¶ Perty: "*Spiritualismus*," 19.

** Wesermann: "*Der Magnetismus*," 172.

†† Werner: *Die Schutzgeister*, 384.

‡‡ Kerner: *loc. cit.*, 109.

§§ "*Archiv für tierischen Magnetismus*," VIII. iii. 81.

|||| Schopenhauer, "*Parerga*," I. 253.

so far as the process of clairvoyance is conscious, the expression "second-sight" would be the most appropriate, as has been well expressed by Bishop Synesius, the pupil of Hypatia: "Thou shalt be initiated into the secret by which the soul disposes of two pair of eyes, of which the lower must be closed, when the one is closed, the train of self-revelation comes to the other."*

The intuitive perception of clairvoyance allows of considerable control over its correspondence with reality; but sometimes it may become the source of error. If, for example, a somnambulist prophecies her death on a certain day, and on the day mentioned she merely swoons, the error is evidently in the picture, since the intuitive perception depends on a function of the brain, it has an evident dis-

advantage in that such pictures cannot be distinguished from purely subjective visions, or dream-pictures produced by the activity of brain. The seer may thus confuse clairvoyance with subjective elements, or may take subjective pictures for clairvoyance, as there is no distinguishing mark by which the two sets of phenomena may be distinguished. A student saw in a dream quite correctly the place where, and the person through whom, he was about to fall into danger of his life, but individual phantasies were mixed up with the circumstantial details of the event.† Paracelsus is therefore right in distinguishing between *imaginatio*, as transcendental faculty, and *phantasia* which belongs to the bodily life.‡

(To be continued.)
Theosophist.

PSYCHOMETRY.

IN India initiation into the sacred mysteries of Yoga, begins early in life, in boyhood, immediately after the ceremony of *Upunayana* or the investiture of holy thread. The boy-Yogis under the guidance of able teachers learn *Hatha* Yoga or regulation of breath, such as I briefly described in the last issue of this Journal, and those physical exercises which obtained for them a control over their bodies and secured an immunity from diseases. When so much is learnt, they study religious books and receive moral instructions on subjects which help

them to be *Urdhasrotha* in after-life. The subjects alluded to are as follow:—

- (a) *Ahinsa* or abnegation of all desires to hurt or injure any one
- (b) *Satya* or truth, which is defined to be that which does universal good.
- (c) *Astya* or abnegation of the desire to possess another's property.
- (d) *Dayá* or kindness which is defined to be the performance of duty to all creatures.
- (e) *Arjoba* or desire to give up worldly things and pleasure.
- (f) *Kshamá* or forgiveness.

* Synesius: "Of the Egyptians and of Prophecy."

† Moritz: *Magazin*, etc., VII. 72.

‡ Paracelsus, II. 513. (Hufer).

defined to be the act of seeing all created beings with equal eye.

(g) *Dhriti* or steadiness in misfortune.

(h) *Parimitāhār* or Temperance.

(i) *Soucha* or cleanliness, external and internal.

(j) *Brahmachourjya* or the duties of a *Brahmachari* or of one who has given up the world for God.

Then the young Yogis are taught certain duties, some of which are as follow :—

(a) *Tapasya* or devotion and meditation.

(b) *Santosh* or contentment, i.e., to be always content in good or evil.

(c) *Astikya* or faith, i.e., to have faith in one's own work, in God and religious books.

(d) *Dān* or charity.

(e) *Ishwarapūja* or worship of God.

(f) *Laj-ja* or sense of shame.

(g) *Muti* or sincere desire.

(h) *Japa* or uttering the name of God.

(i) *Jajna*, the performance of Vedic rites.

From the above it will appear how stern are the duties of the Yogi from the worldly point of view, and how noble, how good, and pleasant is life designed by Yoga-Shastra from another point of view. From the above it will also appear what a degree of moral excellence was attained by the *Rishis* when we contemplate how philosophical and broad are the definitions of Truth, Kindness, and Forgiveness as given in the Joga Shastra.

I have mentioned the word *Urdhasrota* above. It is therefore necessary for me to define it. It is a compound word which literally means, upward current, i.e., in whom the current of the Soul is upward. All that is grand and glorious, all that is beautiful and sublime in the kingdom of mind has been discovered and left as a rich heritage to man-

kind for their happiness by *Urdhasrotes* only, whether we see them as as inspired men, prophets, poets, clairvoyants &c. Those in whom the current is downward are the men whose souls gravitate to the Earth and all Earthly things. These men can think of nothing beyond the Earth.

The great Seer of America and the discoverer of New Western Sciences, called Psychometry and Sarcognomy, Professor J. R. Buchanan, (of San Francisco) is an *urdhasrota* of the highest order. His early training as a student of medical science, his subsequent position as Professor of Physiology and institutes of medicine in medical colleges at Boston, his taste for anthropology, his brilliant discovery of the impressibility of the brain, formed as a background for still more glorious discoveries, namely, Psychometry or soul measure, and Sarcognomy, the science which "reveals the character of the body and its relation to the brain and soul—solving thus the greatest mysteries of the ages; a mystery so profound as not only to have baffled the entire wisdom of mankind but to have so effectually overawed the scientific world as to have prevented any systematic attempt to explore the arcana of life to which there was thought to be no clue."

"To discover the relations of the brain and soul to the body, required the previous discovery of the functions of the brain in all its localities and especially its relation to the Soul. It was this pre-eminent discovery by Dr. Buchanan in 1841, which prepared him to explore the body, and master the entire science of man—soul, brain and body."

We ask a question here, we ask Professor Buchanan himself to answer us, whether it would have been possible for him, no matter how pre-eminent he may be in his own

profession, to have made these discoveries if he had not been an *urdhastota* himself? Not content in the possession of a vast knowledge of the earth and its laws, of man and mind, as is otherwise the case with most of the scientific men in England, his soul hankered for better knowledge—knowledge more universal, and better classes of truths. His

soul left the bounds of the Earth to read in the register of Ether the records of countless ages, to know its own powers before which Time and Space that appear as actual entities in the eyes of the scientific men, have no significance whatever.

(To be continued.)

K. CHAKRAVARTI.

SPIRITUALISM.

Washington, D. C., May 1894.

To

BABU K. CHAKRAVARTI,

Secretary,

Calcutta Yoga Somaj.

DEAR SIR & BROTHER,

The spiritualists of the United States will hold a convention in this city October 9 and 10, and we are desirous of making as prominent an exhibit as possible of the status of Spiritualism in all other countries, in connection with that which we propose to show from the several States of the Union.

To this end we invite you to make a report, as far as you are able, of the condition of Spiritualism in your country; also if it is gaining ground, and if obstructed by any cause or opposition from the prevailing religious element. Kindly furnish us, also, with an account of such manifestations as have come to your knowledge.

We purpose to have as complete an exhibit as possible of all phases that may be demonstrable.....such as art, spirit-telegraphy, photography, and other presentable in *nate-*

rial form. If you have anything of this nature which you can send to the convention, we shall be pleased to acknowledge it, and if desired that the same shall be returned to you, we promise your wishes shall be carried out. The fact of demonstrations in this way occurring in other countries throughout the world will suffice to draw especial attention to the phenomena and will operate greatly to the advantage of Spiritualism. Any report you may render will receive the attention of the convention, and we trust you will, at your earliest leisure, prepare such report for the purpose mentioned.

We have had reported to us through the mediums of this country to the present time the following phases of development:

Clairvoyant, Clairaudient.

Materializing Test.

Voices, Trumpet.

Psychometric Lectures.

Sealed letters Business.

Prophetic Electro-plating.

Foreign and Dead Languages.

Telegraphy in the Organism.

Inspirational Trance.

Rapping, Writing.

Photographing, Healing.

Impressional Slate writing.

Drawing, Music.
 Diagnosing disease, Shorthand.
 Character delineation.
 Psychographic writing.
 Poetry, Psychologizing, Disembodied spirits, Locating minerals, Messages from Typewriter.

If you have a knowledge of any additional phases of development, we shall be pleased to know of the same; or any knowledge pertaining to your section that you may deem of interest.

Hoping to hear from you soon, and assuring you of our willingness to reciprocate the favor we request at your hands, I remain,

Yours fraternally,
 ROBT. A. DEMMICK,
Secretary.

To

MR. ROBT. A. DEMMICK,
Secretary,
National Spiritualists' Association,
Washington, U. S. A.

DEAR SIR AND BROTHER,

In compliance with the request contained in your circular letter of May last received by me on the 3rd July 1894, I beg respectfully to submit the following report to the convention of the spiritualists, United States, to be held in the City of Washington on the 9th and 10th October next.

In India (so much of this vast country as I know) there is not a Spiritualistic Association of the character you have in America. Our society which in its beginning devoted itself to a great extent to Spiritualism, and which in its present altered state still admits spiritualism to a limited extent, is the only existing institution which from its past experience can claim a voice, though a feeble voice, in the

convention; for we in India have not the advantages of good mediums, even scientific appliances which the European and American spiritualists enjoy to make much progress in the science. The bulk of the Indian Nation, I mean the Hindus, have strong faith in God, resurrection and in the great truths of their religion, and they accordingly think it best to their spiritual interest to devote themselves to religion, instead of to phenomenal spiritualism. Nevertheless, spiritual seances after the Western method are at times held in some houses, but the results of the seances are not made public, partly because there is no paper in this country devoted exclusively to spiritualism, and partly because work is not done regularly to claim any respectful hearing.

The history of the Calcutta Psycho-Religious Society founded by me on the 12th August 1887 is to some extent a personal history of my own. On the 26th November 1886 I had a vision which was followed shortly after by a calamity which induced me to study the question of life after death. I studied the subject of modern spiritualism as well as spiritualism of Ancient India and sought for spiritual manifestations both by the help of the Eastern and Western methods. The following extracts from the first years' printed report published in 1889 will shew what success attended our efforts at the early stage of our society.

Summary of the most important communications made by spirits at seances held by this society.

1. The soul separates from the body a few minutes after the last struggle called death.

2. It goes to Heaven or Hell according to its faith and work in this world.

3. Conducting spirits of Heaven or Hell accompany it.

4. The disembodied soul begins life in the 1st or 2nd sphere in Heaven (if it is for Heaven), but it is possible for the soul of a pious man to commence life in 'High Heaven' which is said to be above the 3rd sphere.

5. The 'sphere' of a soul is determined by its capacity to live in it. The grosser the soul is, the lower it remains in Heaven.

6. A soul entering Heaven *prays incessantly*—"I am only praying" are the words almost invariably written by the spirits of departed good men.

7. The Government in Heaven is the Government of spirits.

8. Transgression in Heaven is visited with punishment in Hell. The punishment is temporary or lasting, light or heavy, according to the nature of the transgression.

9. There are judicial and executive officers among spirits in Heaven.

10. In every sphere an angel or higher spirit comes to instruct the spirits of that sphere.

11. Of the pleasantness of Heaven so much has been known, as can be inferred from the statements given below:—

(a) 'The very, atmosphere is so pleasing.

(b) 'Perpetual moon* shines very brilliantly.

(c) 'No anxiety for making provisions for the morrow such as you have.'

(d) No ornament to wear, no soft bed to lie on, no bouquets of flowers, but we can get the sweetest perfumes of flowers if we *wish*.'

(e) 'Holy calm'—whatever the two words may mean. They apparently mean that holy calm begins there after a life struggle.

(f) 'We pray with, and receive instructions, from the angel of our sphere.'

(g) Meditation, prayer, ministration, communication with kindred spirits, watching our dear relations on earth (not often) are our chief occupations. A spirit is drawn to the earth so long as its *own offsprings* are not good and happy. After that its promotion is rapid.

12. A small soul such as a man's little finger, denotes a good man, or more accurately a man of open heart. A bigger soul, denotes a bad man, having a crooked heart, who has very little chance of Heaven immediately after death.

13. There are temporary sorrows even in heaven, such as the separation of a friend, or the misdeeds of one's dearest relations on earth.

14. It is possible for a man to liberate the spirit of his dearest relation from the miseries of hell by prayers to God, and solicitation to the governing spirit.

(To be continued.)

* This is not the supreme with all.

ASTABAKRA SANHITA.

CHAPTER XIV.

(1)

HE whose mind is naturally vacant and who is addicted to the affairs of the world as if by mistake remains without desire like the man whose sleep is just broken.

(2)

When my desire has melted away, what are friends, wealth, *Shāstra*, and knowledge to me ?

(3)

Having acquired the knowledge of the true nature of God, I never think of bondage, emancipation or never fall in despair.

(4)

He whose mind is without thought and whose life is full of ease, is alone capable of knowing the various stages of ignorance, in as much as he is a neutral witness.

CHAPTER XV.

(1)

Persons of a purely spiritual turn of mind learn everything by receiving few plain instructions ; others remain immersed in ignorance even after studying *Shāstras* all their life.

(2)

Non-attachment to the objects of senses is emancipation ; attachment to those objects is bondage. Knowing the above act as you like.

(3)

This supreme knowledge makes the wise man like an inanimate object, the active man idle, and the great reasoner dumb. For this reason, it is repugnant to the worldly man.

(4)

You are not the body, nor do you

possess body ; you are neither the doer or enjoyer of anything. You are the conscious witness of everything. Live therefore, without hoping for anything.

(5)

Anger and hatred are the qualities of the human mind ; but you are the changeless consciousness. Live, therefore, in peace.

(6)

I am in everything and everything is in Me. Knowing this live in peace without being influenced by egotism or attachment.

(7)

Like ripples in the ocean, the universe rises in the Supreme Substance ; you are the same substance (*ātmā*). Therefore, banish all thought, whatever.

(8)

Believe firmly in the statement that you are the *ātmā* which is pure consciousness and beyond *Prakṛiti*. Do not be deluded.

(9)

The body is the abode of various attributes, and they appear and vanish successively. But the *ātmā* neither comes nor goes anywhere. Then, what are you afraid of ?

(10)

There is no gain or loss to you (consciousness) if the body lasts for a *Kalpa* or vanishes in a day.

(11)

You do not gain or lose anything by the appearance or disappearance of the universe which rises like a bubble in yourself and vanishes again.

(12)

You are of the form of pure intelligence, my son; the world is not distinct from yourself. There is no difference whatever between the different objects of sensation.

(13)

You are one and indivisible, the abode of profound peace, and stainless consciousness. You have neither birth nor death, nor you have work, or the sense of egotism.

(14)

You exist in everything which you see, just as the same gold exists in every kind of ornament.

(15)

Banish every sense of difference between yourself and other objects. Regarding everything as your *âtma* be happy and banish every thought.

(16)

Though really you are one, this multiplicity shines in you on account of ignorance. When clouded with

ignorance none is more attracted to the world as yourself. On the other hand, when you are free from ignorance none is so attractionless!

(17)

"The world is non-existent or it is the product of ignorance," he who is certain of this remains calm and without any thought.

(18)

The infinite *âtma* only exists through the past, the present, and the future. You are neither bound nor are you free. Knowing this live in peace.

(19)

O you of the form of pure consciousness! do not vex your mind with restless thoughts. Attaining the peace of *âtma*, live happy.

(20)

Leave off the thought of all worldly objects; drive away all thoughts from your mind. You are free and of the nature of consciousness. What need have you of thoughts?

THE LAW OF PSYCHIC PHENOMENA.

SOME time ago, when Mr. Thomson Jay Hudson's work on this subject first appeared, several editorial articles were devoted to its consideration in THE JOURNAL. The work is still engaging much attention, and as we have from time to time inquiries with reference to Mr. Hudson's theory, we think it advisable to give it further consideration. We think the tendency of the work is to undermine the spiritualistic edifice, and notwithstanding the protests of the author to the contrary, to throw doubt on the reality of a life beyond the grave. We purpose to inquire what are the legitimate conclusions to be drawn from the facts referred to Mr. Hudson, according to his own principles, and if these are wrong in important particulars, as we think they are, to point out the errors he has fallen into.

It should be stated in the first place that the author of "The Law of Psychic Phenomena" does not throw any doubt on the reality of the facts usually relied upon by Spiritualists as proving the agency of disembodied spirits. Therefore he has no difficulty in accepting as true the assertions of reliable hypnotists and mesmerists. He is a firm believer in psycho-therapeutics, the methods of which he divides into six systems, "each presenting indubitable evidence of being able to perform cures which in any age but the present would be called miraculous." He has no doubt about clairvoyance, telepathy, and clairaudience, and vouches for the truth of slate-writing. He goes further and admits the phenomena of spirit-photography and spirit materialization, so-called, and even the appearance of ghosts or

phantoms of the dead, years after death has taken place. Those of our readers who are not acquainted with Mr. Hudson's theory will wonder how he can accept all these extraordinary phenomena, and yet deny that any of them are produced by the agency of disembodied spirits or furnish evidence of the existence of such spirits. Nevertheless his explanation is apparently simple, although to many not unreasonable minds it cannot fail to be full of difficulty and to throw doubt on the reality of continued existence after this life. A consideration of the explanation given of ghostly appearances will lead properly to that of the theory itself.

We are told that a phantom or ghost "is nothing more or less than intensified telepathic vision, its objectivity, power, persistency, and permanence being in exact proportion to the intensity of the emotion and desire which called it into being. It is the embodiment of an idea or thought." The difference between a telepathic vision transmitted from one living person to another and a phantom of a deceased person is one of degree and not of kind. This conclusion is supported by the statement that a ghost is not controllable by suggestion. It is created under circumstances of great emotion for the purpose of giving certain information to the living and it persists "in following the one idea it represents, and ignoring every effort to obtain information pertaining to other masters," disappearing when its end is attained. How a mere thought can remain embodied for years after the death of the subject and why it should go on rehearsing the tragedy of death long after any end could be attained by so doing, is not shown. Moreover, there are cases recorded in which the ghost was open to suggestion, notably in that of Lord Lytteton which at the suggestion of the percipient per-

formed two actions as evidence of the reality of its existence. A single exception, such as we have here, will invalidate completely Mr. Hudson's explanation of ghostly appearances. But it is of more importance to consider the author's negative conclusion as to the nature of ghosts than his positive opinion. The perpetuation of embodied thought might imply that of the thinking mind. We are told, however, that "a phantom, whether it be of the living or of the dead, whether it is perceived subjectively or objectively, is not the subjective entity, or soul, of the person it represents." To understand the full significance of this statement, it is necessary to know the nature of the theory which is stated in three propositions, which are: 1. Man has two minds, one subjective and the other objective; 2. The subjective mind is constantly amenable to control by suggestion; 3. The subjective mind is incapable of inductive reasoning. To show in what sense the terms objective and subjective are here used, and thus to explain the difference between the two minds, the author states that "the objective mind takes cognizance of the objective world. Its media of observation of the five physical senses. It is the out-growth of man's physical necessities. It is his guide in his struggle with his material environment. Its highest function is that of reasoning. On the other hand, "the subjective mind takes cognizance of its environment by means independent of the physical senses. It perceives by intuition. It is the seat of the emotions, and the storehouse of memory. It performs its highest function when the objective senses are in abeyance. In a word, it is that intelligence which makes itself manifest in a hypnotic subject when he is in a state of somnambulism." *(To be continued.)*

Religio-Philosophical Journal.

"That Art Thou."

Chhandogya-Upanishad.

"This so solid-seeming world, after all, is but an air-image over Me, the only reality ; and nature with its thousand-fold productions and destruction, but the reflex of our inward force, the phantasy of our dream."—*Carlyle.*

THE LIGHT OF THE EAST.

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KEYNOTES.

THE three primordial qualities from which the universe is said to have come into existence are the *Sattwa*, *Raja*, and *Tama*. It is also said that *Prakriti* is the state of equilibrium of these three qualities or forces. The Sankhya philosophy takes the above view of evolution and in it alone the action of the above qualities holds a prominent place. This view accords with the doctrine of evolution as taught by Mr. Herbert Spencer. *Sattwa* denotes the state of equilibrium, *Raja* is the state of attraction, and *Tama* is the state of repulsion both in the physical and the mental world. When attraction and repulsion counter-balance each other they reach the state of equilibrium, i. e., they become one with *Sattwa*. The latter alone remains. This is *Prakriti*. Says Mr. Spencer in his *First Principles*, 'Hence this primordial truth is our immediate warrant for the conclusion, that the changes, which evolution presents,

can not end until equilibrium is reached ; and that equilibrium must at last be reached.'

* *

The laws of physical world bear a striking resemblance to those of the mental world. Like planets which, impelled by the centrifugal force, fly from their centre, the Sun, and revolve at a considerable distance, so do the human souls, impelled by desire, leave their spiritual source to wander far away in strange regions. But still some spiritual attraction binds us to the spiritual Sun around which we revolve, and when the attraction will attain sufficient intensity we will become one with the great Light of Wisdom.

* *

Dr. Cook in the *May Arena* contributes a paper on "The Power of the Mind in the cure of Disease" in which he argues that some diseases may be cured by the mere exercise

of the will. He says, "The effect of the emotions upon the blood-vessels is well demonstrated in flushing from embarrassment and shame. Who has not had his face burn with indignation or has not felt his heart stop still and his face turn pale and limbs grow cold, from the crushing blow of some shame or sorrow? Who has not felt the heart bound with joy from some heaven-sent message of peace? * * * It is equally well-known to the medical profession that violent mental emotions produce an acute dyspepsia or may cause jaundice and tint the face of the patient yellow; and how that oppressive thing, care, can so break Morpheus' magic spell that the eyes can know no sleep and the brain no repose. In my professional experience I have witnessed, many times a healthy body fade like a flower before a scorching sun, when the sweet calm of hope was withdrawn." Dr. Cook then passed on to the question, if the mind can thus *cause* disease, what can it do in the way of *cure*? He then enumerates several diseases in which *mental cure* may prove effective.

* *

A curious prediction regarding the birth of son of the Grand Duchess Constantine has been made in a Russian almanac. The story runs thus: "A great sensation has been produced at St. Petersburg by the following fact: A calendar, published at Moscow by Mr. Gatzug, is generally ready a few months in advance of the following year. It is ready for sale on the 1st of September, and therefore prepared in July or August. In the present issue 1894 on the page referring to the fifth of June, that day is announced as the birth day of the Prince Igor, son of Grand Duchess Constantine, and the little prince duly made his appearance on the June 5th, and was called Igor, a

very uncommon name indeed now-a-days, all as planned out for him eleven months before."

* *

The present Guru of Sringeri Mutt in the place of Sree Sankaracharya draws the following distinction between Buddhism and Vedantism: "In the case of a thing which you are unable to see, one of the following two views may be entertained—(1), either that thing does not exist at all, or (2), it exists but our senses are not able to grasp it. Buddhism and Vedantism take respectively the first and second views with respect to the existence of *âtma*."

* *

It may be proved that there can be nothing beyond the *âtma*, for it is the Light of lights. The physical light of the sun makes us conscious of the existence of all other objects, but what makes us cognizant of the light of the sun? Surely, the consciousness within me which illumines the whole universe. Nothing can illumine consciousness, because it is self-luminous. Therefore, there can be nothing beyond it.

* *

It is difficult to walk at one and the same time in many paths of life.

Clouds frequently obscure the sun, but the passions, the reasoning power.

* *

Verily as extensive is space, so is the vacuity within the heart. Both Agni and Vayu, both the Sun and Moon, as also lightning and the stars, and whatever else exists in (this universe) as well as what do not—all exist within this vacuity.

Chhandogya Upanishad.

* *

Vivisection is the Inquisition—the Hell—of science. All the cruelty which the human—or rather the inhuman—heart is capable of inflicting, is in this one word. Below this there is no depth. This word lies like a coiled serpent at the bottom of the abyss.

We can excuse, in part, the crimes of passion. We take into consideration the fact that man is liable to be caught by the whirlwind, and that from a brain on fire the soul rushes to a crime. But what excuse can ingenuity form for a man who deliberately—with an unaccelerated pulse—with the calmness of John Calvin at the murder of Servetus—seeks, with curious and cunning knives, in the living, quivering flesh of a dog, for all the throbbing nerves of pain?

The wretches who commit these infamous crimes pretend that they are working for the good of man: that they are actuated by philanthropy; and that their pity for the sufferings of the human races drives out all pity for the animals they slowly torture to death. But those who are incapable of pitying animals are, as a matter of fact, incapable of pitying men. A physician who would cut a living rabbit in pieces—laying bare the nerves, denuding them with knives, pulling them out with forceps—would not hesitate to try experiments with men and women for the gratification of his curiosity. *Ingersoll.*

* *

The Greek philologists record five epochs only in man's life, beginning with the seventh year, they determined that as the first climateric period; the second was $8 \times 7 = 21$ years; the third was $7 \times 7 = 49$ years; the fourth was $9 \times 7 = 63$; and the fifth was $9 \times 9 = 81$. The two last were designated "grand climaterics" in which life was supposed

to have consummated itself. The change which frequently strikes our notice as taking place, during the period above referred to, is of two kinds. A wonderful renovation of power, or else a sudden decay of strength. In the former, deaf people recover their hearing, weak sight no longer requires spectacle, some newly formed teeth are out, the hair evinces a similar regeneration, grows again, or is restored to its pristine color; and the whole man is made young again. On the other hand, a sudden breaking up of the system may ensue and the individual gradually sinks into a state of general decay.

* *

The four great religions of the world, Hinduism, Buddhism, Christianity, and Mohomedanism, believe in the doctrine of *Karma* or fate. The Mohomedan word for fate is *Kismet*. "As you shall sow, so will you reap," is the chief tenet of Christianity. It is needless to say that Hinduism and Buddhism are fully saturated with the doctrine of *Karma*.

* *

The mind in the first instance should be sought to be restrained by the *Yogis* after the manner of a fisherman seeking at the outset to render that one powerless among the fish from which there is the greatest danger to his nets. Having first subdued the mind the *Yogi* should then proceed to subdue his ears, then his eyes, then his tongue and then his nose. *Vyas.*

* *

The meat eater's heart has 72 beats and the vegetarian's 42 per minute. The difference is 18,00 beats per minute $\times 24$ hours = 43,200 beats less per diem in favour of the

latter. It is a fact recognized by Hindu physicians that the rate of breathing bears a proportion to the

beating of the heart. The increase in the rate of breathing lessens the term of one's life.

SOSI'S DOCTRINES.

The doctrines of Sosi, a Chinese philosopher, bear a striking resemblance with the Vedanta Philosophy. It is very interesting to notice the existence of the philosophy of the Upanishads in the Chinese soil. The reader will see what little difference there is between this philosophy and that of Sankara.

THE Japanese monthly *Richgozasshi*, of January, 1893, contains an article by Professor Inowye in which he compares Sosi's philosophy with Christianity, Spencerianism, Confucianism, and German pessimism. As Professor Inowye's article is inaccessible to those not familiar with the Japanese language, we here present a resume of Sosi's philosophy, which is too little known among Western scholars.

Sosi was born in the country of So, China, 400 years B. C. He was known as an eloquent orator, energetic writer, and learned philosopher. He left his noble work entitled with his own name, and it is read by all scholars in the literary line and admired by modern philosophers. By virtue of his doctrine, which partly coincides with Buddha's "Nirvana" and partly with Schopenhauer's pessimism, he duly belongs to the modern idealistic school. Sosi was no less a great thinker than Plato or Socrates, who lived in the same age. If his doctrine could be carefully tested by the Western philosophers, assuredly it would command their admiration and very likely give some light to philosophical controversies: it is for

this purpose that I bring this doctrine before you.

Sosi was born of a very poor family and lived under a constant pressure of poverty, by which, however, he was never depressed. Numerous opportunities for high positions were uncared for; he had no regard for money. We are told that King I, of So, sent a magnificent present to Sosi and offered him the office of prime minister. Sosi answered the king's messenger thus: "The thousand pieces of gold is a good income; the position of prime minister is high and honorable; but dost thou not know the fate of the pig that is fattened for the feast? It is carefully fed, daintily dressed, and finally guided into the temple where it is to be sacrificed. At this time it might desire to be a common pig, but how can it escape? Go thou away promptly; I would rather stay in a lowly home and enjoy its poverty, than to be held in bondage by the king."

The king was still anxious to secure him and sent two high officers, and repeated his demand by saying: "Please come and take the government in your hands." Sosi, who was fishing in the river Bokusui, answered without giving them any sign and respect: "I have heard there was a strange turtle which lived three thousand years ago in thy country, the skeleton of which the king carefully wraps up, and

Literally means the "blowing out" of the mind. The extinction of the passions or mind reveals the higher consciousness.

keeps in his palace. Would this turtle rather die to be thus glorified by the king, or would it live to crawl in a muddy pond?" Then the two officers said: "We should think that the turtle would rather like to live in the muddy pond." Sosi replied: "Go thou away; I also would rather live in the muddy pond."

Sosi, wearing old shoes and soiled clothing, met with the king of Gi, who, having sympathy for the philosopher in his poverty, said to him: "How depressed thou art!" Sosi answered: "I am poor, but not depressed. If one has moral principles, yet cannot practise them, then he would be depressed; those who have tattered clothes and old shoes may be poor, but not depressed."

From the foregoing stories we learn for what he cared and for what he did not. His indifference to fortune is due to his doctrine.

How was he educated? And whose doctrine did he follow? These are important questions; there are two traditions about his early education. According to Kantaisi, Sosi was taught by Densiho, whose name is given in Sosi's book. Densiho, was taught by Sika, who was one of the principal disciples of Confucius, and in this respect Sosi was taught by Chosokosi, who was a pupil of Kan-insi, who was a disciple of Rosi; therefore Sosi must be a follower of Rosi, the great rival philosopher of Confucius. By examining Sosi's doctrine we may judge that he belonged to Rosi's School rather than to Confucius's, yet it seems that he first studied the latter, then the former, and finally built up his own system, which in its ethical application coincides with that of Rosi.

Sosi's principle is based upon Rosi's, but he discusses the subject more freely than his predecessor. However, his discussion is rather conversational than argumentative; consequently, his noble phrases are disjointly placed, and the treatise, as a whole, sinks into confusion.

Sosi recognises two kinds of existence: the one is distinguishable,* and the other undistinguishable; the one is relative and finite, and the other is absolute and infinite; the one is the world of dependence and mutual maintenance, the other is dependent and self-existing; finally, the one is a false, temporal, and changing world, the other is a true, eternal, and fixed world.

All these notions are derived from the first couple of antitheses—distinguishable and undistinguishable. The same conclusion may be arrived at from a psychological point of view. Let me briefly discuss it.

When the state of things is distinguishable its various aspects reflect upon the mind and arouse the waves of thought, producing emotion, passion, and temptation. But where there is no distinction in the state of things, and all are equal like the perfect equilibrium of scales, there are no vibrations arising in our consciousness. The one is a state of perfect equilibrium, therefore its condition is fixed and peaceful; the other is out of balance, therefore its condition is changeable and struggling. Hence Sosi thought this real world not a very happy world. He said the distinguishable world is a temporary world of short lodging, and the undistinguishable world is the one which we should seek to attain.

Sosi derived this idea of two sorts of worlds from Rosi, who said in the

* Sankaracharya divides the whole existence into 5 classes: (a) Náma. (b) Rupa. (c) Sat. (d) Chit. (e) Ananda. The 'distinguishable' existence comprises Náma and Rupa; the 'undistinguishable' existence is equivalent to Satchidánanda. *Ed. Light.*

first chapter of his book: "Non-name is the beginning of the world, and name is mother of the universe."

Here, by "non-name," Rosi means the undistinguishable world, and by "name" the distinguishable. Sosi divides Rosi's non-name into two, in order to make a clear separation of the distinguishable and said in the chapter of "Heaven and Earth:" "There was in the beginning of the world nothing-nothing, then non-name, and then name." Here by "nothing-nothing" he does not mean the world as originated out of nothing, but that there was such a thing that could never have properly been termed anything else than "nothing-nothing" which, in his view, is still existing and forming the true world.* Here a question will naturally arise. If this real world of transiency was made from "nothing-nothing," why does it differ from the true world of "nothing-nothing"? This may be answered by saying, "nothing nothing" is creative while the real world is created; being modified, it retains no longer the first quality. "Nothing-nothing" may contain Rosi's "non-name" and Sosi's "invisible," and it well coincides with Spencer's "Unknowable."

According to Spencer, the Unknowable is beyond the reach of human knowledge, yet underlies everything. So it is with "nothing nothing." It is beyond human reach yet we are originated out of it; and we cannot be independent of it but it includes us all; as it is infinite and we finite,

we are simply its parts. This idea becomes clear when he claims his truth of "nothing-nothing" to be omnipresent.† Tokakusi asked Sosi, "Where is the Truth?" Sosi said, "The Truth is in ants." Tokakusi, being surprised with the answer, repeated his question. Sosi said, "It is in wheat, in brick, and in wall." Thus he evidently claims the truth of "nothing-nothing" to be in either organic or inorganic matter, and in every space and time. The universe, whether known or not, has a knowable character. We are like a frog in the bottom of a well, ignorant about the universe. But when we come up to the top we shall know more. Hence Sosi divided his distinguishable world or knowable universe into two, by calling them "name" and "non-name" according to whether they are conceived by human thought or not. Unknowable or undistinguishable is not that which is not known, but that which cannot be known. We may be with it when we reach that highest stage. To be with it is not to know it: to know it is to describe it relatively. But how can we speak relatively when there is nothing to compare?

Thus Sosi's classification was a great success; it made the distinction between knowable and unknowable very clear—the task in which Spencer failed utterly.

Sosi applied this same classification to humanity and said, "I have reached as high as 'nothing' but

* The ideas "nothing" and "emptiness," as is well known, play an important part in Lao-tze's philosophy. The Chinese conception of nothing, however, is different from that which is common among the Western nations. Nothing, in Chinese philosophy, is the absence of distinguishing features and the presence of all that which permeates with equal reality all existence. It is comparable to Hegel's Absolute, who also puzzled the world with his famous dictum that absolute nothing and absolute being are identical. Now Sosi's term "nothing-nothing" must not be construed to mean a negation of nothing, so as to denote something that is "not nothing," but, according to the Chinese idiom, it conveys the idea of a higher kind of nothing; it is, as it were, and to use the mathematician's slang, *0*², viz., nothing to the second power, and we might translate it by "absolute nothing."—ED.

† There can not be an all-pervading Nothing. The omnipresent *nothing-nothing* is the substance which pervades every atom of the universe. *Ed. Light.*

not "nothing-nothing" yet. Thus the essence of Sosi's doctrine is "nothing-nothing" and he regards it as the highest stage which we must strive to attain.

"How can we attain this state?" is the most important question on which his doctrine is based. Sosi answers this question with four words, *Kio mu ten tan*, which may be translated: "Sweep off all the impurity from thy heart, and store only the truth, which is 'nothing-nothing.' Therefore, in short, keep thy heart empty." To do this is to cast aside all worldly desire and to animate ourselves with the divine spirit. Is this not near the Christian teaching? Yet a spy of the enemy lies in the pleasing spot. Spirit is immortal, yet life is mortal. Spiritual life must be distinguished from physical life. The first is not a continuation of the second. Spirit simply rests in a living body and it does not give life to dead matter. This distinction is not clear in Christianity, yet it is very clear in Sosi's doctrine. He said, "Life is a combination or arrangement of elements; when the elements assemble, there is life; and when they scatter, there is death. Consequently life is that which we borrow and is therefore the dust." In the chapter of "Absolute Happiness" of his book, he gives us an interesting story, relating to his own conduct, which may astonish my reader. Sosi lost his wife. His friend Keisi came to mourn her death, but seeing Sosi lying down and singing, he was quite surprised and blamed him: "Thy wife was a faithful companion; she nourished thy children, became aged and now is dead; but thou art not only indifferent to her death but lie here and sing. What is the matter? Is this conduct not abomi-

nable?" Sosi answered, "No, since I lost my wife why should I give utterance to my sorrow? Think of her origin; she had no life, no shape, no spirit,† before she was born. Some things which were floating in infinite space were assembled, modified and formed elements: the elements modified and formed shape, and the shape modified and formed the living being of humanity. Now her body has taken a reverse order, modified itself and sunk into death. This is quite analogous with the passing of spring and autumn, winter and summer. O! my wife has gone into this 'Great Room,' the universe. If I cry and regret, I show my ignorance of 'Decree'; therefore, I do not cry." If he had been Schopenhauer he would very likely have requested congratulations upon her death, for, according to his pessimism, the birth of any one is to be regretted, because he must fall under the burden of bitterness of this melancholy world. Sosi did not go to such an extreme as Schopenhauer, but his dislike of the world was clear when he said: "The life-time in the world is not better than the time before his birth." Then he continues, "Death is better than birth."

This idea may be illustrated by an interesting story told of him. "Sosi went to So and saw a skull lying on the ground. He struck it and said: "Hast thou been covetous of life but finally art overcome by death? Hast thou been killed when thy country wast destroyed? Having committed some crime, hast thou killed thyself, fearing punishment and disgrace to thy family? Has thou died from hunger or cold? Hast thou been wearied by thy great age?" Speaking thus, Sosi went to sleep, taking the skull.

* This phrase reminds us of the epithet 'Neti Neti' which we meet with in the Upanishads. Ed. Light.

† Spirit in the above sentence, means mind. Probably Sosi did not mention the theory of re-incarnation in his system. Ed. Light.

as a pillow. At midnight Sosi dreamed of the skull who said to him: "All that thou hast suggested are distresses of mankind, but when one dies one has no trouble at all. Wouldst thou like to know what death is?" Sosi answered "Yes." The skull said: "If a man is dead he has no king, no subject, no change of climate, but freely floats in heaven; no king can enjoy such profound happiness." Sosi not without distrust asked the skull: "Wouldst thou like to be covered up with flesh and skin and sent back to thy home?" The skull clouded his brow, and said: "Why should I desire to

leave this happiness and return to the world and resume human distress?"

Such being Sosi's doctrine, its essential point is to leave or forget this toilsome world and embody ourselves with "nothing-nothing." But such an effort and passive nature can never be expected of man.* For this reason Sosi's doctrine could neither progress nor be practised. And this is the main difference between Sosi's doctrine and Confucianism.

KEIJIRO NAKAMURA.

The Monist.

THE FAMOUS PROPHECY OF CAZOTTE.

THE prediction of Monsieur Cazotte concerning the events of the french Reign of Terror, recorded by the celebrated writer, T. F. de La Harpe, the companion of Voltaire, in his posthumous memoirs published in Paris 1806, is in several respects the most satisfactory of modern prophecies. Prof. Gregory says: "It was well known in all its details, both in Paris and London at times when everyone thought it a mere dream. I have seen persons who heard of it very soon after it was delivered and who remembered hearing it ridiculed in society as absurd. It is particularly worthy of notice that Cazotte, who was a man of a peculiar turn of mind, and much addicted to the study of occult science, was also subject to fits of abstraction, reverie or dreaming, in which he seems to have been clairvoy-

ant, and that this was far from being the only occasion in which he uttered predictions which were verified."

La Harpe says: "It appears to me but yesterday, and yet it was early in 1788. We were dining with one of the members of our Academy, a man of rank and talent. The guests were numerous, of all ranks. After some impious and libertine tales told by Chamfort and a deluge of jokes on religion, the conversation became more serious. They were full of admiration at the revolution effected by Voltaire and agreed that he had thus won the highest title of glory. He had given the prevailing tone to his age, and was equally read in the antechamber and the drawing-room. One of the guests told us with bursts of laughter that his hair-dresser had said to him: 'You see, Sir, although I am no more

*Only a man purified by *Atmanga Yoga* is capable of reducing his mind to the condition of "nothing-nothing." An ordinary man is quite incapable to do so. *Ed. Light.*

than a poor apprentice barber I have no more religion than the others.' It was agreed that the revolution would be completed; that superstition and fanaticism must absolutely give way to philosophy; and we set about calculating the probable time of its supremacy, and who among them would witness the advent of *the age of reason*. The Academy was above all congratulated on having prepared the *great work*, and having been the principal promoters of liberty of thought.

One alone of the guests had not taken part in the gaiety of the conversation, and had passed a few quiet jokes on our fine enthusiasm: it was Cazotte an amiable and original man, but unfortunately infatuated with the reverie of the Illuminate. He took up the conversation and in a serious tone said: 'Gentlemen, be content; you will all witness this grand and sublime revolution that you so much desire. You know I am a little inclined to prophecy. I repeat, you will see it.' They replied by the well known line: 'No need, to be a sorcerer to see that.' 'Be it so; but perhaps a little of the prophetic spirit is necessary to foresee what remains for me to tell you. Do you know what will be the result of this revolution—what will happen to you all? Do you know what will be the immediate practical effect, the recognized consequences to all here present?' 'Ah, tell us,' said Condorat, with his insolent and half-suppressed smile, 'a philosopher is not sorry to encounter a prophet.' 'For you Monsieur de Condorat you will die wretched on the floor of a dungeon; you will die of the poison that you will take in order to avoid the block; of the poison which *the happiness* of that time will oblige you to carry about with you.'

At first much surprise was exhibited but they presently recollected that the good Cazotte was subject to waking dreams and they laughed hear-

tily: 'Monsieur, Cazotte, the tale that you have told is not so agreeable as your *Diable Amoureux* (a novel of Cazotte's).'

"But what devil has put the dungeon and poison and executioners into your head? What can that have to do with philosophy and the reign of reason?" "That is exactly what I am telling you; it is in the name of philosophy, of humanity and liberty, and under the reign of reason that you will thus end your career, and well may it be called the reign of reason, for she will then occupy all the churches, and there will not then be in all France, any other temples than those dedicated to the Goddess of Reason." "By my faith (said Chamfort with a sarcastic laugh) *you* will not be a priest in those temples." "I hope not, but you Monsieur de Chamfort, who will be one, and a most worthy one, will open your veins with 22 razor cuts and yet you will not die for some months afterwards." They looked at each other and laughed again. "You, Monsieur Vicq d'Azyr, will not open your own veins, but you will have them opened six times in one day in an attack of the gout in order to be sure of your end, and you will die in the night; you, Monsieur Bailly on the scaffold; you, Monsieur de Malesherbes on the scaffold." "Ah heaven be thanked (said Ruocher), this gentleman, it seems, only wants the Academicians; he has made a great slaughter; and myself, for mercy's sake?" "You? you also will die on the scaffold." "Oh! what a guesser; he has sworn to exterminate all of us." "No, it is not I who have sworn." "But shall we then be conquered by Tartars and Turks?" "No, not at all, I have already told you, you will then be governed by philosophy and reason alone. Those who will thus treat you will all be philosophers; will have at the time on their tongues the same phrases that you have uttered during the last hour; will repeat all

your maxims and like you, will recite the verses of Diderot and La Pucelle."

Everybody was whispering, "you see he is mad," for he was perfectly serious and solemn. "It is easy to see that he is joking and he always introduces the marvelous into his jests." "Yes (replied Chamfort) but his marvelousness is not gay; it savors too much of the gibbet. But when is all this to happen?" "Six years will not have passed before all that I have said will be accomplished."

"You talk of miracles (and now it was I who spoke), but you have not included me in your list." "You will then be a miracle, no less wonderful, for you will then be a Christian." At this there were many exclamations of surprise.

"Ah, (said Chamfort) I am relieved. If we shall only perish when La Harpe becomes a Christian, we shall be immortal." "As for us (then said Madame la Duchesse de Grammont) women are very happy to rank for nothing in revolutions. When I say for nothing, I do not mean to say that we do not meddle a little, but our sex is exempt." "Your sex ladies, will not save you this time; you had better meddle with nothing, for you will all be treated as men, without the least difference." "But what do you mean, Monsieur Cazotte? you are preaching to us the end of the world." "I know nothing about that but what I do know is that you Madame la Duchesse, will be taken to the scaffold, you and many other ladies with you in the executioner's cart with your hands tied behind your back." "Ah, I hope in that case I shall at least have a carriage hung with black."

"No madame; ladies of higher rank than yourself will, like you, go in a cart with their hands bound behind them." "Of higher rank! What! Princesses of the blood!" "Of still higher rank!"

At this the company began to be agitated and the brow of the host

grew dark and lowering. All began to feel the joke grew serious. In order to dispel the cloud, Madame de Grammont, instead of noticing this reply, said in a lively tone: "You see, he will not even let me have a confessor." "No Madame; neither you nor any one else will have one. The last of the condemned who will have one as a special favour, will be"—he hesitated. "Well, who is the happy mortal that will enjoy this prerogative?" "It is the last that will remain to him—it will be the king of France."

"The master of the house hurriedly arose and all was confusion. Approaching M. Cozotte, he said to him impressively: "My dear Monseieur Cazotte, we have had enough of this mournful farce. You carry it too far, and will not only compromise yourself but the whole company." Cazotte made no reply, but preferred to depart, when Madame de Grammont, who was always merry turned towards him and said: "Sir Prophet, you have told us all our good fortunes, but you have said nothing of your own." He mused for some time with his eyes cast down. "Madame have you read The Siege of Jerusalem in Josephus?" "Oh, certainly who has not? But tell me as though I had not read it." "Well Madame, during the siege there was a man who for seven days and nights walked on the ramparts incessantly, in the sight of the besiegers shouting in a sad and loud voice, 'Woe to Jerusalem!' And on the 7th day he cried: 'Woe to Jerusalem! Woe to myself!' At that moment an enormous stone cast by the enemy's machines, struck him and crushed him to death." On saying this, Cozotte bowed and retired."

These predictions were wonderfully fulfilled to the very letter within six years. Professor Gregory, M. C. Comte, A. de Montesquieu, Madame de Genlis, Baron Delamothe Laugon, vouched for the

above predictions. The son of M. Cazotte stated that his father was gifted in a most remarkable manner with a faculty of prevision, of which he had numberless proof; one of the most remarkable of which was that on returning home, on the day on which his daughter had succeeded in delivering him from the hands of the wretches who were conducting to the scaffold, instead of partaking of the joy of the surrounding family, he declared that in three days he

should be again arrested, and that he should then undergo his fate; and in truth he perished on the 25th of September, 1792, at the age of 72.

The above is the most satisfactory of modern prophecies and it clearly shows that the events of our life are guided not by chance but by an invariable Law—the great Karmic Law which deals even-handed Justice to every being according to his past actions.

BHAGABAT GITA WITH SANKAR BHASYA.

(Continued from page 302.)

AS a man uses fresh clothing leaving the old ones when they become worn out and unserviceable, even so does the *Dehee* (the true self living in the body) take other new bodies leaving the old ones worn out with age and disease. 22.

Sankara. The real fact about the *Atmā* and the *Deha* shall be told here. In the previous sloka, the immortality of *Atmā* has been premised. How is this to be made out? It is as follows: as a man does not die, if his clothes are torn into pieces, so the soul is not destroyed with the destruction of the body. [Lest Arjuna thinks, granted the soul is immortal, why should I kill the bodies of my friends and revered elders,—bodies with which high spiritual treasures have been earned, Bhagaban introduces this sloka. In a fight for the victory of virtue like this, the death of the bodies of Bhishma, Drona &c., would only lead to their having better and

happier (heavenly) bodies without the pains of entering into the womb, as in Sruti, "*Ananyabattaram kalyantaram rupam kurutē Pitryam bā Gāndharbam bā Daibyam bā Prājāpatyam bā Brāhmam bā*" (higher and happier bodies do they possess, either in the *Pitri*, *Gāndharba*, *Deva*, *Prājāpati* or *Brāhmā* lokas). When this fight will benefit virtuous men, such as Bhishma, Drona &c., what incalculable good will it cause to the wicked, such as Durjodhana &c., who in virtue of their death while fighting in a battle-field are sure to be participators in that divine beatitude in common with all virtuous people. *Mudhusudana.*]

Weapons cannot cut through It. Fire cannot burn It. Neither can water drench It, nor air dry It. 23.

Sankara. How is *Atmā* unchangeable? For Its shapelessness It cannot be divided by weapons; fire cannot reduce It into ashes and water, which

decomposes a thing by disjoining its members, has no effect on this inorganic substance, and air, for the absence of humidity in It, cannot dry It. (This Sloka is but a modification of the Sruti "*adeergham asthula-mananu ashabdham asparsham aroopam abyayam tathā arasam nityamagandhabatcha*).

It cannot be divided, It cannot be burnt, It cannot be made wet, It cannot be dried. It is always the same, It is the all-pervader, It is inert, It is motionless, It is eternal. It is unmanifest, It is unthinkable, It is immutable, (so say the wise). 24.

Sankara. As It remains unaffected by all material influence, *Atmā* is *Nitya*. But atoms also are said to be *Nitya*, therefore has *Atmā* been called 'all-pervader' which atoms are not. To distinguish It again from ether which is called all-pervader, It has been qualified as inert, which ether is not. Earth and stone &c. may be called inert but chemical actions take place in their constitution, therefore they cannot be called motionless as *Atmā* which is not agitated by any energy, force or motion, whatever. Thus It is eternal not arising out of any cause, like air. There is tautology in this sloka as in II. 20, almost the same things have been said. But this is not to be regarded as a fault in as much as the subject is exceedingly difficult and therefore Bhagaban Vasudeva has thought it proper to allow slight repetitions of words and ideas to make it more easily intelligible to the world. It is unmanifest in as much as It is beyond the senses and unthinkable because beyond mind. It is immutable because It is shapeless and infinite.

Therefore, knowing It to be so, (as described in the preced-

ing slokas) you should not lament. 25.

Having explained to Arjuna the immortality and immutability of *Atmā*, Bhagaban ends his teachings in this sloka (begun in II. 11.) with the request to forego all sorrow and heartburn for the death of his friends. *Anandagiri*.

Or, if you consider It to be always coming into and going out of existence, still, you should not—a mighty warrior as thou art,—mourn for It. 26.

Sankara. Having in the previous Slokas shown the immortality of *Atmā*, Bhagaban concedes to Arjuna, for argument's sake, as it were, the liberty of viewing *Atmā* in whatever light he may desire, viz., as mortal, growing and dying with the body. Still there is seen no ground for Arjuna's mourning. Who can avoid the inevitable?

All born (animals) must die and all dead (animals) must re-incarnate; therefore knowing this process to be unavoidable you should not mourn. 27.

Bhagaban Sankara's commentary on this Sloka is very brief. Indeed he gives only the meanings of the words and nothing more. The other commentators say, that with the exception of *Jivanmuktas*, all persons must continually be under the wheel of birth and death for the fruition of their Karma. This is the general rule. They also quote Gita and the *Dharma Shāstras* to show, as Bhagaban has later on said to Arjuna, that with his exception only all shall die (XI 32.) and that He had killed them beforehand (XI 33.), that there is no higher duty of a Khetria than a fair fight (II 31.), that he should do the same

without hope and fear (II 37), that in fighting no sin for the killing of enemies can attach to a warrior (Goutama), that a warrior fighting for a just cause goes to heaven like a Yogi (Yagnavalkya), and that Arjuna should not shrink from his unpleasant duty. But the question still remains unsolved for the sceptic—what is the proof that the dead shall be born again? That every mother's son dies we see clearly enough, but how does it follow that every dead person is born again? To the uninformed wrangler believing in nothing which he cannot sense, this is an insurmountable barrier, except indeed with the forcible argument of the prophet; but for the sceptic who is so much enlightened as to recognize a law of evolution obtaining in the plan of Nature the answer is comparatively easy. What is evolved? Certainly not the flesh, blood and bones which regain their normal condition as soon as the change called death takes place,—but something less mortal than these—some portion of the animal which survives the physical disintegration. Every life-form in its whole organisation,—in its structure, instincts and habits, refers back to the biological past through which it has travelled. On the other hand, every plant and animal form, is again, as it were, prophetic and shows the direction in which development by modification of structure, by further differentiation of organs, by changes of habits and instincts will proceed. So that in every life-form, be it mineral, vegetable, or animal, we detect a something which not only survives the death of the form but in itself contains * * * the whole past and the whole future and

holds the helm and guides, so to speak, the ship which is to sail on the waters of evolution. It will, however, be enough for our purpose here if we can show that something survives the physical death of every organism; and if that be clear from the above considerations, we must have to admit the continual re-incarnation and re-embodiment of the thing, until it climbs to the highest rung of the ladder, where no further evolution is possible. So if the human plane be not considered the *ne plus ultra* of evolution, he must even, as said by Bhagaban, have to reincarnate every time he passes through the process called death.

Oh Bharata! (these) life-forms (that you consider to be your relatives and friends) remain unmanifest (unknown) in the past (before embodiment) and are known (only) in the middle. (They become) unmanifest (again) after death—then why mourn for them? 28.

Sankara. (Having previously shown the folly of mourning for the Atmā), Bhagaban points out the uselessness of mourning for the death of the bodies even. Where do these friends and relatives remain before the formation and after the disintegration of their bodies? *Adarsa nātūpatitah punaschādarsanam-galah; Nāson taba nā tasya twam brithā kā paridebaā.* (This a *Pourānic* Sloka, quoted most aptly by Sankara. It reminds us of the memorable speech of a noble of

* In the reptile—like fishes—the later kingdom of actual reptiles is, as it were, pre-announced; so in the kingdom of birds by the numerous kinds of Pterodactyles dug up in the Jura; the Amphioxus is, as it were, a general programme for the succeeding vertebrate kingdom; and in the family of apes is the final member of the biological evolution announced: man, related by his foot to the Gorilla, by his hand to the Chimpanzee, by his brain to the Orang—the best proof, by the way, that he descends from no one of these forms.

Edwin, the Anglo-Saxon King, while he was deliberating on receiving the Christian Missionaries:—"The present life of man, O king, compared with that space of time beyond, of which we have no certainty, reminds me of one of your winter feasts, when you sit with your Generals and Ministers. The hearth blazes in the middle and a grateful heat is spread around, while storms of rain and snow are raging without. Driven by the chilling tempest a little sparrow enters at one door and flies delighted around us till it departs through the other. Whilst it stays in our mansion it feels not the winter storm; but when this short moment of happiness is enjoyed, it is forced again into the same dreary tempest, from which it had escaped, and we behold it no more. Such is the life of man, and we are as ignorant of the state which preceded our present existence as of that which will follow it.") The Sloka means, "It (the life-form spoken of above) has dropped from the unknown, and has vanished into the unknown; it is not yours, nor are you of it, in vain do you mourn for it. It is just like an illusion. In illusion we see a thing before us, while it was not really there, a little while after it is seen no more. The same is the case with the world we are connected with. There is nothing to mourn for in it. [By the argument that "what does not exist in the beginning and in the end does not also exist in the middle, and also according to *Nāsatobidyutē bhāba* (II. 16.), sorrow for the destruction of material existence is useless and foolish. It is as good to weep for sights and scenes of dreams and illusions. The above Sloka (II. 28.) is also applicable to the *Mahābhūtas* (Ether &c., whole cosmic matter). Before their expansion at the time of creation and finally when they merge in their cause, the material world does not exist. In the middle also its existence is conceived by the

ignorant only. Therefore you should not grieve for this illusory show. Arjuna is addressed Bhārata, to remind him of the noble and highly purified (spiritually wise) family he belonged to. *Mudhusudana*.]

Some look at It with amazement, others speak of It overtaken by surprise; some again listen to It with astonishment while others cannot know It even after hearing of It. 29.

Sankara. It is exceedingly hard to know this real Atmā. It is not that you alone do not know It, but the generality of mankind is ignorant of It. Some see this Atmā with amazement—as something strange and unheard of and unseen by any in the past. Some speak of It with wonder (themselves knowing not It's nature). Some hear of It with astonishment while there are others who do not know It even after hearing, seeing, and speaking of It. Or (the above Sloka may mean) that the person who sees Atmā is a wonder (rare); he that speaks of It and he that listens to It (such a person) cannot be found among a million. The purport of the Sloka is that it is exceedingly hard to get an insight into the nature of the Atmā.

The above Sloka is but the 7th mantra of the 2nd Chapter of Katha Upanishad with an altered reading. The sense is identical. Cp: *Srabu-nāyāpi bahulhirjo na lubhyah Srinwanto'pi bahavo janna bidyuh, āshchurjo'sya baktā kushalo'sya, labhā, āshcharyo guātā kushalanushistah*. "Of whom but a few can hear, and among many such hearers but few can know. The speaker of It is rare and the gainer of It must be a perfected person. Few can know It after receiving instructions from a perfected Guru).

A FEW FORGOTTEN TRUTHS.

(Continued from page 192.)

A Question may now naturally be asked as to what connection we earthly beings have with the other Planets, as regards such abstinences for spiritual progress. Yes, we have, when we want to enter on that path. Before we enter into the details of Planetary influences derived from such abstinences, let us first briefly examine the Shastric formation of this cosmos. According to Gáyatri, the mother of all Vedas, this phenomenal universe (Bramhanda) is divided into three parts viz.—Bhu, Bhuvā, and Swah. The “Bhu” is the earth, “Bhuvā” is, according to an Upanishad, the space between the earth and the highest summit of the snow-capped Peak of the Himalayas and the “Swah” is the space between the Himalayan Peak and the Sun, the Lord of the Planets. In like manner, man (Pindanda) is also divided into three parts viz.:—the Sthula, Shukshma, and Karara Shariras; the Sthula is the physical, Shukshma, is the astral or mental, and the Kārana is the causal or spiritual part of a man. When death occurs, the Physical part (Sthula Shariram) of the man is destined to rot on Bhu, the earth, or the physical plane of Bramhanda, his astral part, (Shuksma Sharira) in Bhuvā, the astral plane of the cosmos, and finally his causal or spiritual part (Kārana Sharira) in Swah, the planetary system, which is in reality the spiritual plane of this universe. The so-called death is, therefore, the separation of the three parts of a whole man and their dissolution in three different planes of this Bramhanda enumerated above. There are four other parts

of this universe just above our Swah, known by the names of Maha, Jana Tapa and Swatya. But as they are not phenomenal to our present organism of matter, we need not go into their full details here. The individual soul (Jiva-ātmā) is a distinctly separate entity from these parts of man. It is a boiler, full of ever-lasting steam of Ahangnā, nam (egoism). It carries the three trucks loaded with animal passions and selfish desires, and leaves them behind their respective stations, of Bhu, Bhuvā, and Swah, when they become out of order and entirely incapacitated for further journey.

The influence of the planets has more or less effect, not only on the mineral, vegetable, and animal kingdoms but also on these three bodies of man. It is but an undeniable fact that the lunar influence affects very appreciably the physical part of man, when he suffers from Gout, Rheumatism, Scrotal Lumour, Elephantiasis, Goitre, Dropsy and Chronic fevers, on certain Thithis of the month. Rheumatism, for instance, is a physical disease which attacks only the fibro-serous membranes and is migratory in its character, because it leaves one joint to seize another. In like manner, the Lunar influence has the same direful effect over the Shuksma Sharira or mental part of man. To quote Sir William Moore, K. C. I. E. “The mental excitement or insanity is developed by moon-light in persons constitutionally predisposed. Lunatics are noisy and excitable in the brilliant moon-light of the tropics than at other periods, not only does the light *per se* interfere with sleep

but a tropical moon-lit night is more noisy than a dark night. Animals, birds, and insects are more restless. Crows caw, dogs bark, and various insects which on a dark night are quiescent often show activity. As mental excitement is thus caused to the confirmed Lunatic, so those predisposed to insanity are kept awake and excited." We need hardly remind our reader that the word Lunacy is derived from the Latin root Luna, the moon. When it has universally been admitted as an axiomatic truth that the influence of the moon has such cognisable effects on both physical and astral bodies, analogy demands that the influence of the planet should have a corresponding effect over the Kárána Sharíram or spiritual part of man, yes, it has, and that is the only secret why the Shástras so judiciously prescribed such abstinences from wife, wine, animal food and always from certain vegetable dishes on certain *thithis* of the month in order to enable the abstainer to derive the most beneficial effects. This influence of the planets cannot be described but can always be perceived by one who observes these rules systematically. There are, besides the Devas, seven classes of Pithris, who have passed, in strict obedience to the evolutionary law of Nature through the Human kind of previous Manwanthara and are how the regulators of the destiny of both individual man and the entire race of our earth planet. Agni Swathya Pithara (solar pithris) and Shomya Pithara (Lunar Pithris) have special influence over the heart and brain of man. These abstinences are simply means and methods to enable the recipients to receive the spiritual currents, as we have already stated, from these Devas and Pithris. Those who have spent a couple of nights on Dhárná at the sacred shrine of Tarakeswar or some other holy tem-

ples, after observing the total abstinences noted above and fixing their minds on one object, though entirely selfish, are the proper persons to explain how their powers of clairaudience and clairvoyance were developed for the time being to receive such influences from those invisible beings ruling our destiny below. Kuhunishá, the night of the new moon when fallen either on Tuesday or Saturday, is the most auspicious and favorable night for the spiritual practices of practical spiritualists of both the Hindu and Buddhistic worlds. Astrology is the practical science of the ancient Hindus. It gives us the minutest details of the influences, not only of the sun and moon alone, but also of all the constellations of zodiac over the destiny of men and nations of the globe. To prove the truth of this science we may safely quote the prediction recently made by Sopharial in his article of mundane astrology published in the Theosophist for March 1894 in connection with the solar eclipse of 6th April last.

"The eclipse is central at noon in longitude 113°—42' east of Greenwich and in latitude 47°—23' N.

"The eclipse will therefore fall close upon the meridian of the great cities of Peking, Hankong and Canton in the Empire of China."

"As the eclipse at the time it passes over India, will be on the wane, the effects will not be so marked and disastrous as they will be in China, where great troubles may be expected almost immediately on the heels of the eclipse." Now we actually see that the prediction is fulfilled to its very letter. The celestial Empire is most bitterly suffering from the epidemic in Honkong and war with Japan.

Now let us see what is the opinion of the best medical men of Europe on the subject of vegetarianism alone, not speaking of other absti-

nences. We quote the following from the pen of an eminent physician of the age, Dr. A. De Neuville on vegetarianism.

"One of the causes which have led people to reject the doctrine of vegetarianism, is the idea that it is inspired by pictiness, religious convictions, and monastic mortification. But this is a grave error, for the natural vegetarianism of today is entirely scientific and dictated by the sole desire to follow a system conforming to the law of Nature. It has science on its side and only the force of habit is opposed to it. The muscles becomes soft, the size diminished, humanity degenerated and is kept in working order only by sedatives and tonics. The numerous maladies of the stomach and the intestines from simple catarrh to the most serious diseases of the organs, are often due to our appetite for meat and other stimulants. Vegetarianism we are told by Dr. Bonnejoy does not consist solely in vegetable food, but is based on three dietetic axioms. (1) The general rebuilding power lies in cereals, seeds, vegetables, tubers, fruits, eggs, milk and other derivatives; (2) The food, the air and in general everything that is introduced into the body, should show absolute purity, freshness, and entire absence of falsifications, even in the smallest quantities; (3) It is necessary, as far as may be possible, for each one to manufacture his foods and drinks at home, in order to reach the desired results.

"These are the principal dogmas of the vegetarians. Man is not intended to eat meat, his jaw is made to grind grains and fruits. His hands are made to gather them. The Darwinian theory does not permit us for an instant to doubt the frugivorous nature of man. His intestinal canal is also a proof. In the Lion, this is three times as long as the body; in man, seven or eight

times as long and finally, among the herbivora, it is more than twenty-eight times as long. Thanks to the voice of instinct, says Dr. F. W. Dock, a great part of humanity adheres to a vegetable diet. Children in whom the instincts are less corrupted than in older people, care little for meat or stimulants and among grown up people there are many who do not like meat, while it would be very difficult to find people having an aversion to vegetable food. In establishments in which vegetable food has been introduced, the hygienic, intellectual, and moral results have been most gratifying.

* * * *

"The dry vegetables, peas, lentils, beans containing a great deal of nitrogen (almost twenty-five per cent) are very nutritive, for they comprise only thirteen or fourteen per cent of water, while meat contains seventy-five.

"The human body is a machine, which to be kept in good working order, should be nourished according to scientific rules, and not at the desire of our fancies. Four classes of substances are necessary for the maintenance of life the albuminoids, the carbo-hydrates, the fats, the minerals. Now meat contains but three of these, while the vegetables contain all four. Vegetable food is also necessary for our intellectual life, for as Moleschott has said, without phosphorus there is no thought. The phosphorus contained in vegetable food is almost double the quantity contained in animal food."

In all departments of Nature, we find that the herbivora of air, earth, and water, are more intelligent and thoughtful than the carnivora. Are not the herbivorous elephants and horses, bullocks and buffaloes, goats and sheep, we ask in the name of common sense, more sensible and intelligent than the carni-

vorous tigers and leopards of the land? Who can deny that the frugivorous birds of air are not more sensible, better singers, and more elegantly clad than the vultures and eagles of prey? And in like manner are we not justified in saying that there is also a vast difference in usefulness between the fishes and the crocodiles and whales of the water. When we find such gratifying physical and intellectual results so natural in the herbivorous animal creation of God, we would ask our honest reader to think for himself whether the same beneficial and gratifying results would not be achieved by a man if he would merely refrain himself from meat alone, not only in physical and intellectual but also in the spiritual plane of his existence.

One word more, and we have done with the tenet of catholicism. The Hindus are catholic to their very back-bone. No Chela of *Gnân* and *Bhakti margas* will be initiated in the higher grade of his order, unless he practically realizes the truth of *Vasudhaiv a Kutumbakam*. The whole universe is his relative and *Ātmāvat Sarva Bhūtesu*, his own self is in all living beings in Nature. The followers of *Karma Marga* and the mass in general are catholic, not only by not destroying the human and animal lives so indiscriminately as their western brethren do, but they are spiritually catholic to the spiritualists of all nations without distinction of creed, color, caste, and sex. They still offer betels and nuts, sweets and flowers to the Buddhist Stūpas and to the tombs of Mahamedan Fakeers as their humble homage and tribute in honor of the psychic powers these spiritualists achieved. They can justly ask if any nation on the surface of the world has ever shown respects and honor to the spiritualists of alien faiths. They can also prove the catholicism of their reli-

gion by quoting the concluding *Manthra* of their daily *Tarpan* :—

Abramh Sthamba parjantam jagat threpyatham. Let the whole universe from the most subjective Brahmi down to the objective straw be appeased with this humble offering of water of mine. Does this *manthra* exclude any caste, creed, or sex? Does it not impart the most eclectic idea that any western creed can ever conceive, in the hearts of the performers of *Tarpan*? If this is not catholicism in the strictest sense of the word, we admit, we do not know what catholicism is.

But now our western brethren may very naturally ask us the question as to why the Hindus, if they are so catholic in their views, do not partake any food cooked or touched by foreigners. In reply we can assure our brethren that the practice is simply based on scientific grounds to avoid the contact of animal magnetism of others, which according to *Shāstras*, is most detrimental to one's own spiritual progress and more especially in a tropical country like India, where the human and animal magnetism is more easily contracted owing to the intensity of heat, than in colder regions. Magnetism is the essence or effluvia of mind emanating through animal or human bodies and it is therefore so justly called *chhata* in Sanskrit derived from the root *chhadh* to radiate. Every man has a magnetism of his own either good or bad, curative or destructive, and congenial or uncongenial, according to his dress, diet, temperament and other surroundings amidst which he is brought up. Is there any educated person at the fag end of this scientific age of the nineteenth century, who can deny the existence of such magnetism latent in every objective organism in Nature and the difference of its quality and quantity? Who can

deny that the magnetism of a vegetarian teetotaler is not different from the magnetism of a beef-eating drunkard? And in like manner, can any man who has a particle of common sense say that there is no difference between the magnetism of a vegetarian teetotaler celebrant and that of a beefivorous demoralized besotted drunkard. Certainly these two magnetisms are like Heaven and Hell, diametrically opposite to each other. The true initiated Bramhan will, not only reject his simple food, if touched by his sons and daughters, but if it is cooked by his wife while she is in her angry mood.

Magnetism exercises a great deal of influence over the physically weak patients suffering from certain diseases. To quote a physician. "It may be well to state that asthma has been known to be excited by the smell of ipecacuanha, also by the effluvium from horses, wild beasts, guinea-pigs, rabbits, cats, dogs, even from the skins of animals." And so the physically etherial Bramhans and Hindu ladies do never touch these animals in order to avoid the contract of their bad magnetism. The Hindus know its proper use. Their daily *Arathi* to an idol is the constant supply of good magnetism of a spiritually advanced priest to the image, formerly magnetised by certain higher class of Bramhans.

Their *Barana* to bridegroom and bride is to impart the good magnetism, emanated from the heart of a loving mother through the tips of her fingers, fire, water, betel to the newly married couple. Their *Ojha* is a trained magnetiser, who can cure very many diseases by sheer force of his curative magnetism, imparted to the patients through his breath and fingers.

We again take the liberty to assure our western brethern that mere partaking of food with each other on the same table does not beget catholicism or love of humanity in the individual or in the national minds. Had there been a truth in this statement, then all the Christian nations of modern Europe of Industrial civilisation would not have armed themselves up to the teeth, nor they would have preached to the world at large the most selfish and inhuman doctrines of "might is right" and the "survival of the fittest" in place of the most sublime and heavenly principles of "universal love of humanity" taught by the sage of Nazareth and the "universal love of universality."

"Ahingsá parama dharma"

OF

BHAGWAN BUDDHA.

(To be continued.)

SREENATH CHATTERJEE.

A THEOSOPHICAL TALE

THE TALKING IMAGE OF URUR

BY

DR. FRANZ HARTMANN.

(Continued from page 340.)

A tremendous noise by native musicians aroused Pancho from his sleep at daybreak. He arose and stepped on the veranda, when he saw the same man, who the night before had addressed him as Mahátma Krashibashi, approaching the house. He was closely followed by Mrs. Honeycomb who introduced him to Pancho as Captain Bumpkins. "He was a man of about fifty years, but still full of vigour; and his martial bearing seemed to indicate that it would not be safe for any member of the society for the Distribution of Wisdom to contradict him or to doubt the existence of the mysterious Brotherhood. Nevertheless he was very kind-hearted and good-natured, and if it was true that the Talking Image was *all brains* and no heart, it might be said with equal sincerity that the Hierophant Bumpkins was *all heart*; for he was exceedingly anxious to increase the welfare of mankind. There was nothing so ridiculous which he would not have undertaken to do, if it seemed to him that humanity could be benefited thereby. Magnetism was his great hobby; it could accomplish everything, from the mending of a boot to making one's self invisible. The society of which he was the Founder and President, was an organisation having for its object the prosecution of philosophical researches and the advancement of

humanitarian interests. *As such*, it was a good institution. It claimed to be based on universal freedom of thought, and there would have been nothing impracticable in that, *if its members had been capable of doing their own thinking*. But the vast majority of its members could no more live without creeds than a fish without water. They were attracted by a desire to gratify their curiosity and to obtain favours from the mysterious Mahatmas. "They had given up their old superstitions merely to replace them by new superstitions." These pictures are so ably drawn and so true to nature that the identification of the society and its Founder and President presents no difficulty at all. But the identity of his illustrious colleague is not quite clear. Persons unacquainted with the early history of the society may find it difficult to see through the TALKING IMAGE. They may wonder what is meant by the narrow escape of the IMAGE from the "dissection" that would have brought its amazing career to an end owing to the timely interference of Pancho, by the troubles it gave its custodians by the regular changes observed in its weight or grossness, by its *echoing* that *seemed* like oracular replies and were accepted as such by its fond admirers, by its utterance of something acceptable and agreeable *just in time* to humour the judge and thereby induce him to

rule against its dissection, and a number of other statements about the Image, one of which refers to what Dr. Hartmann calls "the master of the Image." But the author has openly declared elsewhere that the **TAKING IMAGE OF URUB** is the personality known as Madame Blavatsky, and the master of the Image her higher self. That settles the question of the identity as regards that mystified personality. We shall now proceed with the sketch.

"I congratulate you," said Captain Bumpkins to Pancho, "that you have been selected by the mysterious Brotherhood to carry on the work for the cause of truth." Being asked if he believed in such existence, Bumpkins replied that Mahatma Krashibashi paid him a visit "only last night." We have mentioned about that visit in the preceding article. It was the visit in which Pancho was addressed as Krashibashi with all the honours due to the exalted (?) position he occupied in poor Bumpkins' eyes, or rather in his "imaginative faith."

"Do these Adepts visit your often?" asked Pancho.

"There is not a day in the year," answered Bumpkins, "when I do not see some of them in their astral, and sometimes they come to me in their physical forms. Occasionally, when they wish to talk to me, they take possession of somebody that happens to be around. Once I met Krashibashi in the form of an apple-woman; at another time he took possession of a policeman, and once I had a long talk with him while he got inside of a lightning-rod agent."

"How could you tell that it was Krashibashi talking to you?" asked Pancho.

"He always gives me certain passwords and masonic signs, by which I know whom I am talking to. This is just as good as if he were to show his diploma."

Pancho wanted to know the best way to develop one's spiritual perception, and in reply he was offered a magic mirror for fifteen dollars. Pancho could not see what magic mirrors had to do with spiritual perception. Bumpkins explained, "it is all done by *self-hypnotisation*." No doubt, *self-hypnotisation* is at the bottom of the great majority of the experiences and extravagancies of the disciples of the **TALKING IMAGE**; but we, think, that is not the only form of hypnotism those poor creatures are subject to.

As for Pancho, he was not yet edified; he enquired about the way of joining that mysterious Brotherhood. "To do so, you will have to become an Adept," replied Captain Bumpkins.

"How is that done?"

"I dare say," explained Bumpkins, "you know what is meant by the term *suggestion*. In ordinary cases a magnetiser *suggests* to a patient that he is well, and then the patient gets well. In cases of Adeptship, the person magnetises himself and *suggests* to himself that he is an Adept, and when the *suggestion* is strong enough, he becomes one."

We know a number of such Adepts in Bombay, members of the Esoteric Section, not full-blown yet, but big enough to have specific hallucinations and frequent "intuitions (!) that *never* deceive," although circumstances not unfrequent prove them altogether fallacious. But we must not lose sight of our Hierophant Bumpkins. He continued: "Of course, if you can get one of the Brothers to magnetise you, the thing will be done much "quicker." He was also ready with a prescription to attract their special attention." To secure that privilege, Pancho was advised to join the moral regiment.

"What is the regiment?" asked Pancho.

"It is a new institution," replied

Captain Bumpkins, "which I have recently organised after the pattern of the Salvation Army.....Last night I offered to Krashibashi the general ship of the regiment, and he promised to accept it. He will find out immediately if any one tells a lie."

Verily some facts of theosophical hallucination are stranger than fiction. One is apt to consign them to the dreamland of fiction, considering it altogether incredible that a society of educated men of a religious turn of mind could be party to so gross a materialisation, ayé prostitution of spiritual conceptions, so painful a desecration of sacred ideals. We wish the whole story were a fiction. *As such*, one would heartily enjoy it. But to do so, one needs overlook "a certain historical aspect," to use Dr. Hartmann's own words. In that *historical aspect*, lies its tragic element. It is mournful to see a large number of innocent earnest souls duped, deceived to the extent of becoming mere magnetised tools in the hands of two or three designing individuals; it is mournful still to notice clever men like Dr. Hartmann fostering their dogmas in diverse ways, and mercilessly enjoying the fun with closed doors, to be opened at times only to allow other disenchanted souls to partake of the merriment, with due provision, in the event of some still enchanted soul coming in by mistake, to tempt him out by another door more mystified than ever. To be sure, Dr. Hartmann is not the only person dealing with such a serious affair in a sportive, merciless, easy-going way of his own, which *he only* knows how to justify; or, perhaps, "he even knows it not." We know an old theosophist, who talks quite seriously in the face of believers, about communications and teachings from the Tibetan Mahatmas; but no sooner they have turned their back than

he laughs at their folly and calls them blind "for believing in such humbug." This old theosophist knows all about the fraudulent methods of the late Madame Blavatsky. When asked why he supported the humbug to the extent of bearing personal testimony to it, he coolly and in a business-like way replied: it was because "the cause is good." *The cause is good!* The cause that has been woven up into a tissue of falsehood, hypocrisy, and hallucination, so inextricably that the best of its supporters feel obliged to sustain the whole fabric for fear of tearing it to shreds in attempting to cleanse it, the only alternative open to them being to give up the whole thing in despair, and turn their energies to some other channels where they can *honestly* work for humanity *without blunting their moral "sense of truth"*; the cause that has been the wreck, we *know*, of so many truthful careers, the death of so many noble aspirations, the agony of so many loving hearts, the divorce of many a sacred tie, the hot-bed of hallucination, the nursery of secret intrigues, the desolation and despair of lovely homes and hearths, and the desecration of India's most sacred and most sublime ideals; *that cause is good!* and *therefore* its advocates feel justified in trifling with serious topics, turning the sublime into the ridiculous, and abusing the loving trust of their younger "brothers" who look up to them for guidance, and confide in them with child-like simplicity. And that confidence is demanded as a condition of membership in the moral regiment and the member is warned against allowing it to be shaken on any account. Let us see what Pancho has to say on the subject. Some members did not like the flags, the badges, the tomtom, and the blue elephants at the door. They presented a petition to the Hierophant, but before Mr.

Green had finished reading it, the sound of a gong was heard, whereupon the cry arose: "A message from the shrine! A message from the shrine!" Mr. Malaban then entered the room in hot haste, holding in his hand a paper which he presented to the Hierophant, who received and opened it with due ceremony, and read:

"The elephants and the flags may be dispensed with; but the badges and the music must remain:—KRA-SHIBASHI."

"This settles the question," said the Hierophant, "the meeting is dissolved." After that, he explained: "this dissatisfaction among certain of our members is the work of Black magicians." He further explained how the occult letter came up so soon. An astral Chela was listening to what was said; he saw him standing behind Mrs Honeycomb's chair; and "accepted Chelas are authorised to sign the names of their masters to any document they like."

Now we come to the Anniversary Meeting of the Society for the Distribution of Wisdom. Captain Bumpkins made an eloquent speech. "There was a great deal of truth in what he said and also a great deal of error." We think it is because of that truth that the society lives, attracted by that truth, some really earnest and thoughtful men work in the society for a time and contribute to its vitality. Charmed by that truth, they fail to see the monstrosity of its errors for some time. The Hierophant's speech is characteristic of an officer of the moral regiment, but in justice to him we must add that his connection with the scheme of organising that regiment is formal. A few short extracts from his speech will indicate the general tenour of it:

"LADIES AND GENTLEMEN, BROTHERS AND SISTERS, I address you all without any distinction of colour

or race... Upon us and upon us only are centred the hopes of the world... Let me ask you in all sincerity, what is the use of anyone trying to do his own thinking if he has a mysterious Brother who can give him all the information he wants and whose veracity can be relied upon; an Adept, I say, who can magnetise knowledge into his brain much faster than he could ever learn it by going through all sorts of experiences. Do those people who want to find out everything themselves, imagine that they are wiser than the mysterious Brotherhood? Do those sceptics and scoffers believe that they can teach an Adept? Villains and rogues they are sunk in the swamp of materialism and doubt. Their day of reckoning is near, when they will be rooted out of existence.. I know of more than one fine fellow whose prospects of becoming a Chela have been entirely spoiled by his having a wife. Confound these women! They are an everlasting botheration and a drawback in the attainment of the honours which may be bestowed by the mysterious Brotherhood."

Mr. Green looked more solemn than usual. He felt the dignity of a future Hierophant swelling within his breast. As for Pancho, he could now see *even without the aid of a magic mirror* that the society was not exactly what he imagined it to be. "He could see that there were few members, if any, who cared anything for *truth for its own sake*, but only for the benefits that would arise from its possession." After a pause the Hierophant continued his speech. He said that he had received reliable information from the mysterious Brotherhood, that a band of Black magicians were leagued together, bent on the destruction of the society, and that the Adepts had given him orders to establish a Secret Committee of Defence

to devise and employ means to frustrate their schemes. He selected Mr. Green, Pancho, and Mrs. Honeycomb to serve on that Committee. Pancho retired to his room and asked himself: "Can it be imagined that persons in possession of supreme wisdom should refuse to do something useful, but find time to descend from the mountains to give orders about the blue elephants?"

Mr. Green entered the room, followed by Mrs. Honeycomb. He considered himself and Pancho greatly honoured in being appointed members of the Secret Committee; Mrs. Honeycomb seemed bent upon doing the work at once. "The first thing to be done," she said, "is to find out who the black magicians are. I therefore propose to get a good magic mirror and to see how they look." Mr. Green observed: "There may be some of them right here in this room." Mrs. Honeycomb was determined to keep them away and was "going to put a vessel of vitriol" in her room for that purpose. Mr. Green thought the best plan would be "to take a strictly legal course"; but Mrs. Honeycomb reminded him they had to deal with astral bodies." At this moment Mr. Green observed Madame Corneille standing near the open door; whereupon he sharply rebuked her and promptly slammed the door in her face. The appointment of the Committee of Defence formed the main topic of conversation on that day in Urur. Some persons thought that these Black magicians were Dugpas residing in the Gobi desert; others imagined they were members of the society for the discovery of unknown sciences i. e., the society for Physical Research that exposed the fraudulent phenomena of the late Madame Blavatsky at Adyar; and again others believed that it was a society of the Jesuits. Only one little lady

had a theory of her own, and while sitting at the dinner-table she whispered to Pancho, "I know who these Black magicians are. They are Madame Corneille and her familiars."

We now come to the TALKING IMAGE. "It was an imposing figure resembling somewhat a woman in a state of trance...From the eyes downwards it seemed to be dead, unmovable, heartless, petrified. From the eyes upwards it was alive, at times conscious, and sometimes even of superhuman intelligence."

This description of the appearance of the IMAGE is followed by an elaborate statement of what the author calls its true nature which, he informs us, its friends as well as its enemies have failed to understand. We do not know what warrant he has for so sweeping an assertion; perhaps he has clairvoyantly read, or has imagined that he has so read, the views of *all its friends and enemies*. We should like to know *all the views* entertained on that subject by its friends and enemies very few of whom have hitherto opened their hearts to the reading public. How far the author possesses the "clairvoyant power" he boasts of, we cannot tell. As a rule, we have noticed that persons, really endowed with any quality worthy of admiration, *never boast of it*, and *they that boast of it do not possess it*; and we see no reason why we should make an exception to that general rule in favour of the author of the TALKING IMAGE. At any rate, the theory he has advanced with a good deal of pomp bears not on the face of it the faintest indication of the exercise of "clairvoyant power," unless it be that pseudo-clairvoyance, aptly termed "hallucination," which plays so prominent a part in theosophical experiences and so-called intuitions. Our author's accurate observation and vivid description of what passed before his

eyes bears a remarkable contrast to his faulty reasoning and false inference. Like all other men, our author has his strong points and his weak points too. He is a good biographer but a weak philosopher. We have seen how well he has observed and depicted those changes in feature and in mental mood that are generally associated with mediumship, also the heartless disposition, stupidity, and passivity that many mediums display while in the lower mood, together with the tokens of high intelligence beaming with light they give at times in some higher mood.

Let us now see the conclusion to which the puzzle of phenomena like these has driven our author with the help of the "clairvoyant power" he has displayed, of course, not without due ceremony. His conclusion is that the individual in question has virtually ceased to be a human creature. Here are his words: "While in human beings there is usually no marked line of demarca-

tion between the high and the low, it seemed as if in the IMAGE the two natures had become separated from each other. It was in fact like.....without the intermediary human element between the two poles."

Thus, in our author's fancy, the IMAGE is at once too bad and too good, too low and too high to be what she really is, viz., a human being. We wish the author had taken care to understand *something to the point* regarding the phenomena of hypnotism, mesmerism, spiritualism, mediumship, black magic, and *self-hypnotisation*, before displaying this "clairvoyant power." In that case his mind would not have been driven to the extreme of suggesting the theory of "an animal and a god," and his wonderful "clairvoyant power" would not have been taxed to work out that suggestion.

J. K. DAJL.

(To be continued.)

THE ARYA AND THE HINDU.

THE epithet 'Hindu' has been given by the Mahomedans to the people of India whom they conquered. It is vocally derived by some antiquarians from the word Sindhu, indicating the well-known river. But the term is a very misleading one. It can not be applied to the whole mass that populates India, nor to the particular section of the community which preaches the faith of Vedanta and the Upanishads only. Pundit Dayananda Saraswati and his followers have been nick-named "Arya." Is then the term "Hindu" more sublime

than "Arya"? Without entering into details of such an intricate question, we can safely assert that the faith of the forefathers of the so-called "Hindus" of India when they first migrated into the land watered by the five rivers, was more catholic and liberal than that of their degenerated descendants, that they could more clearly and effectually conceive the idea of one God pervading through all nature, that the state of their society which was then making very rapid progress towards perfection was pure and free from every sort of superstition

and bigotry, and that notwithstanding anything and everything that can be alleged against them, their puny faith and broad views, their superhuman qualities and great civilisation at one time dazzled the eye of all the then known world. They were in fact so much powerful and so very spiritual that even their name only would cast a magic spell over the rest of the world and is still most awfully reverenced by the civilized nations of the globe. It will not be the least exaggeration to state that they could ascend in the air without the balloon, come to know in a moment what takes place in the remotest part of the world without the electric battery, pass over any space within a twinkling of the eye, and having fulfilled the mission of their individual and national life, were at last absorbed into the eternal soul of the universe.

Under these circumstances one cannot but feel some sort of glory as being descendants of the hoary forefathers of the Vedic age and as thinking himself an 'Arya.' But time can change everything and it has made very sad changes in everything in India, especially in her ancient faith, manners, and customs. It is now an admitted truth and repeatedly tried in every page of the world's history that the religious faith, the general culture, and the sound civilization of a country are closely connected together; so much so that the progress of each entirely depends on that of the other. Thus as long as the 'Aryas' remained what they were, their power and prestige remained untouched too. Up to the Pauranic age, the Vedas only taught the simple 'Aryas' their faith, their rites and their other duties of human life. The 'Vedic people' meant then 'Aryas' only. Long after the Arya colonization in the Deccan, long—long after the battle of Kurukhetra and the classical age of India, everything

besides those recommended by the Vedas, was rejected and ejected alike even by the mass. We could have quoted passages from the Ramayana and the Mahabharata in support of our views but that would be unnecessary in the present case and mere waste of time and space only. Every reader can find it out there for himself.

However, as soon as the Vedic period passed away and for the love of power and some such other reasons on the part of the Brahmans, the Vedas were set aside and the Purans and the Upanishads took their place, the strength of the society began to decline and by and by the whole people plunged headlong into the gulf of superstition. After a while Buddha was born; he prescribed very good medicines, but the delirious patient threw it away. Here out of the enthusiasm of opposing the Buddhistic views the people went far and farther, grew more and still more superstitious until they have become what they are now. Had an 'Arya' of the Vedic period been alive this moment, he would have been astonished, nay, puzzled to enumerate the signs of hurricanes and cyclones that blew over the Indian communities before they have assumed their present form. However firm and sound may be the basis on which our wise forefathers set the footing of the society, we repeat here, that all-destroying time has changed everything and made the poor Indians learn the distinction between an 'Arya' and a 'Hindu.' No great similarity whatever whether in faith or in manner or in general behaviour can be traced now between the 'Arya' of the Vedic period and the 'Hindu' of the Pauranic age. The commandments, the teachings, nay even the aims of the holy scriptures of the two different periods are partly different. Let the Vedas be the inspired and simple songs of the

Somarasa-drinking tillers of ground in Bramhabarta and Bramharshi or trace their origin in way of devotion and faith from the personal creator of the universe, they are now partly disregarded by the mass which professes so-called 'Hinduism.' It is no doubt a matter of great regret that even the most bigoted 'Hin lu' now driven into altogether different channels of faith by the principles of the Purankars after the Buddhistic age, will without any hesitation on his part, prefer at present the showy and grand ceremonies of the Tantras to the simple rites according to the Suktas of the Devas, and if faith designates the people then in the true sense of the word, a 'Hin lu' now-a-days has very little of the Aryan in him. We should try to illustrate this remark of ours in a small compass by some concrete questions.

Non-sacrifice is the basis of all religion. It is the soul of purity, the very life of humanity, and it distinguishes man from beast. Some of our countrymen who advanced far in another direction may say whatever they please; but it is equally true that in the Vedas this spirit of non-sacrifice is too admired to deny it. From the secular point of view the Vedas did no doubt allow the cow-sacrifice in particular cases. But even there among annotators of profound learning, the dispute arose very frequently as to the final settlement of this practice. Besides there are very many passages which clearly forbid and strictly prohibit it. In the Mantra 13, Sukta 162, Mündal 1 of the Rig Veda there is a passage which when translated word per word stands thus;—"Those are skillful cooks who do not use their utensils for meat. Again in the *Yujurveda* there are passages in the 43rd, 44th and 47th Muntras of the 13th chapter (Adhyāya) to the effect;—"Thou shalt not kill the sheep or

goat or any biped." "Protect animals," and "I shall look upon all the creatures with the eye of a friend," are the injunctions of the *Yujurveda*. "O Purifier, thou protectest grain food," "The vegetable world supports wise men," "He who studies the nutrient foods with Rishis, eats wholesome food, pure and delicious food oxygenated for purification," "This knowledge gives him milk, butter, honey, water, purifying, refreshing, delighting and strengthening. It gives us the food of Brahmins, which satisfies our desires, purifies the mind, and gives felicity; such a scholar eats pure food and obtains happiness." (Wilson's edition of the *Sāma Veda* Vol. I).

In the *Atharva Veda* too there is a passage in the 28th Muntra of the 7th chapter which means that human beings should live upon the products of agriculture. We could quote many other passages all to the same effect, but that is not necessary. The thing which I intend to explain to the reader by the cow-question is that the Hindus while they themselves discard this sacred spirit of non-sacrifice of the Vedas on one hand, do not hesitate for a moment to suppress the practice of cow-killing by the Mahomedans. Thousands upon thousands goats daily and occasionally more than that number are sacrificed in the temples of Kali with great pomp and ceremony; the heart-rending bleating of the innocent creatures is sunk under the roarings of drums and 'Jai má. Kali' of the devotees, and a Hindu can not but feel glory in it. Yet they can not brook the 'Bukrid' festival of the Mahomedans which comes off only once a year and they prefer the rigorous imprisonment in the British Jail to the toleration of the faith. The *Purnakars* teach the 'Hindus' that cow is the most sacred animal as the cat was with the ancient

Egyptians, and the killers of cows are the most detestable of all sinners. But are not goats and sheep of the same class with your cows? Are they not created by the same Author? You may argue that oxen and cows are more useful to man. Then and there only you are correct; but that is apart from the religious point of view. But why should you talk of religion and Shastras in perpetrating an abominable practice of saving the one and killing the other which you do for the sake of your earthly interest only. If the Vedic people used meat, they took oxen and sheep, cow and boar alike, and when they gave up this habit, they gave it up

once for all (when and why shall be treated in another article) and became solely vegetarian. But the Hindu, deluded by long-established customs, which always set one class against another, can not do anything in a straightforward manner; perhaps, we shall not go further from the truth if we remark here that this want of simplicity and straightforwardness is very nearly connected with the degraded position of the present Hindu Society.

(To be continued.)

The above article is from the pen of Babu Raghunath Chatterjee, the editor of the well-known vernacular paper *Somprokash* and the winner of the gold medal of the I. C. B. Society for his best English Essay on the Cow.

CLAIRVOYANCE.

(From the German of Dr. Carl du Prel.)

1. THE INTUITIVE PERCEPTION OF CLAIRVOYANCE.

A further disadvantage of the intuitive perception of clairvoyance is that the pictures are provided with no sign by which the time of their future occurrence may be determined; symbolical pictures alone furnishing to some extent an exception. Even among the prophets of the Old Testament we seldom find that the date at which their prophecies are to be fulfilled is fixed beforehand, indeed it is often stated that the time of the fulfilment is known to God alone,* or the date itself is made the subject of the prophecy.† Since the clairvoyant vision is spread out in space like a picture, it remains undetermined as to time, just as the

starry sky gives us no information as to the different distances of the stars, and the beams of light that reach us differ by centuries in the date of their origin. Thus in Jeremiah the conquest of Babylon is given side by side with the final downfall of the kingdom, which occurred a thousand years later,‡ just as the moon's crescent appears over the top of a tree with nothing to show the distance between the two. In the New Testament, too, the apostles ask when will come the time of the fulfilment of a prophecy.§ In clairvoyance, several events of a single life-time are represented in one picture, the sequence in time is

* Zechariah XIV. 7.

† Isaiah VII. 8.

‡ Jeremiah LX. 51.

§ Peter I. 10—12.

changed into co-existence in space, and the intervals of time remain undetermined.

This intuitive perception may also lead to positive error, inasmuch as somnambulists often confuse the past with the future. Hufeland mentions an example: "It is remarkable that she always spoke of to-day as yesterday, and of what happened to-day as events of yesterday." When she spoke of to-day's events, which had not yet taken place, as having happened yesterday, it was understood that she spoke of the future, and this always proved correct as to what she said about her bodily state.* Dr. Teste was told by a somnambulist that she had broken a porcelain plate, but she denied it on awaking; no one was to move the plates and then it would be found that none were missing. She went away and counted the full dozen. Teste left the place, but had not gone far when he heard a noise, and returned to find the lady in tears. A plate had just slipped out of her hand; she had confused the past with the future.†

Lastly the intuitive perception of the picture itself is not always complete, and only becomes plainer on repetition. When the clairvoyance diminished in Dr. Haddock's somnambulist, Emma, she borrowed a simile from the physical world and said: "My glasses are darkened."‡

Since the material which leads to clairvoyance is usually made over to the brain, it may serve other functions there, *e. g.*, abstract thinking, or it may arouse the central seat of

the organ of hearing. Hearing at a distance, or clairauidience, is not very rare. Bende Bendsen says: On the day that Director Paisen of Kletteries in Fuenen died, Karsten the bailiff was seated at table in Lindholm, with his wife and son, and they heard quite distinctly a horse trot into the yard, and uttered in a hollow voice, the words, "Old Paul is dead." An hour later the servant of the deceased arrived on horseback, and announced the death in the words previously heard.§ In this connection may also be mentioned the death-cry of the Scotch, the so-called *Tuisk*.|| Wierus tells us that, in the house of his uncle, a hop-dealer, he always knew beforehand when the merchants were coming, by hearing at night-time a noise on the hop-ground.¶ Hearing at a distance also takes place in space. A clergyman was preaching in a church, and at the same time a possessed person, in another church two kilometers away, repeated the words of the sermon as they were delivered.** A somnambulist says the words which the wife of the clergyman of the place is then uttering; another†† repeats word for word what her boy is saying four rooms off, the doors being closed.‡‡ The boy Richard describes the tune and verses that are being sung in a distant quarter of the town, and these, on enquiry, prove correct.§§ In other cases clairauidience is only aroused by association and appears as a subjective element in combination with vision. Such associations appear even in the usual dreams and hallucination. We

* Hufeland: "*Ueber Sympathie*," 189.

† Chaignon: "*Physiologie du magnétisme animal*," 307.

‡ Haddock: "*Somnolism*."

§ "*Archiv für tier, Magnetismus*," VIII, iii. 97.

|| *Ibid.* VI. iii. 109.

¶ Kieser *loc. cit.* II. 58.

** Mirville: "*Des esprits*," II. 232.

†† *Archiv.* VIII. ii. 161.

‡‡ *Ibid.* XII. ii. 112.

§§ Gorwitz: "*Richards magnetischer Schlaf*," 91.

see the roses that we pluck in dreams, we smell their perfume, and feel their thorns.

As an element of somnambulist life, clairvoyance ceases on the awaking of the seer, and it then also disappears from memory. It remains however latent, and this is proved by the fact that it can be aroused by association, as for instance when we meet with some of its elements in reality, and recognise it when fulfilled.

Haydn writes in his diary: On 25th March 1792, at the concert at Herr Barthelmann's, there was present a clergyman who, on hearing an andante composed by Hadyn, became deeply dejected, because he had in the previous night dreamed that this andante would announce his death. He went home, laid himself down, and died soon afterwards.* Aterius went to Syracuse to be present at the gladiatorial games, there he dreamed that, at a similar show, he would be stabbed by the sword of a gladiator. At the games he recognised, in the person of a retiarius, the gladiator who had stabbed him in his dream. He was very anxious to leave the place, but those around him succeeded in calming him. The retiarius, in the course of his fight, drew near the place where Aterius sat, and, raising his sword to strike his adversary, unfortunately struck Aterius, who was killed.† An Englishman once visited one of Ricard's somnambulists, and directed his clairvoyance to a house in Paris—a false method, it may be remarked, as it does not exclude telepathy. In the place indicated the somnambulist saw a sick lady lying on a bed. Some days after a lady came to the somnambu-

list, and in her he recognised, through the rapport set up by holding her hands, the sick person whom he had seen as above.‡ Remigius tells us that a certain merchant was robbed of six pieces of linen. In the night he saw the thief in a dream. Several days after he met in the street the thief, accompanied by a porter carrying closed box. The merchant followed him, and as he was about to have the box put on board a ship, summoned an officer of justice, and the stolen goods were found in the box.§ Nietsch, a bailiff, dreamed that there stood before him an old man who, baring his breast, complained of pain, and he said in reply that he was unable to help him in any way. The old man then begged him to lay his hand on the place with a firm determination to help, and with confidence in his power to do so, adding that then health would be restored. Some days afterwards an old man entered the bailiff's office, to get some keys; he groaned heavily, complained of pains in the chest and begged for advice. The bailiff shrugged his shoulders. Then he remembered his dream, and when the old man brought back the keys, he placed his hands upon him as he had none in the dream. The sick man then spoke, using the same words as in the dream and said, "Good Lord! How well I feel; all the pain is going away." The bailiff, thus made aware of his magnetic healing power, used it thence forward for the cure of various maladies.|| A girl dreamed she was lying sick in bed, a man came into the room and said: "So you are still sick?" He then made passes over her from head to foot, whereupon she lost consciousness. Three days later the clergy-

* Kerner: *Magikon*, III, 757.

† Valerius Maximus, I. 7.

‡ Ricard: *Traite theoretique et prat.* 455.

§ Remigius: *Demonolstria*, II. 448.

|| Kerner: *Magikon*, II. 308.

man sent to tell her that Dr. X. had come to visit her. She was unacquainted with the doctor, but when he entered the room, she recognised the man she had seen in her dream. Using the same words, he made passes over her, and when she succumbed to the influence, he promised to begin a magnetic cure. The emperor Gratian gave Theodosius the chief command over the Goths. The latter dreamed that Meletius, as patriarch of Antioch, clothed him with the purple, and crowned him emperor. He afterwards really became emperor of the East, and when in the same year, the Council of Constantinople was held (B. C. 380) Theodosius recognised among the bishops, Meletius, whom he had never seen before, and who crowned him.* Harvey, when on his way to Italy, was, without any reason being assigned, kept a prisoner by the governor of Dover to whom he had shown his passport. The governor knew Harvey merely by reputation, but in the previous night he had a dream, warning him not to allow a person, whom he recognised as Harvey, to cross over to Calais. The boat by which Harvey would otherwise have crossed, was wrecked and the passengers drowned.†

Similarly, places that have been seen in clairvoyance are afterwards recognised, and the seer finds his way by following the remembered directions taken in his dream.‡ A theological candidate, long before he obtained his post as private tutor in Pommerania, saw in a dream the room afterwards assigned to him—a long narrow apartment with a single window, looking out on to a beautiful park, with a gymnasium on the

right. When he arrived, he was struck with the resemblance to his dream, only the gymnasium was missing, but was erected during his stay, on the spot where he had seen it in his dream.§ A lady dreamed of a town. From the description she gave, her husband recognised it as Zurich. When she afterwards actually went to Zurich, she recognised her dream-picture, the exact appearance of the interior of a house and the view over the lake. Seated on a bench was a woman who had a heavy bundle of wood to carry. The lady wanted to ask her husband to help the woman, but refrained from doing so in order to see whether the end of the dream would be fulfilled, for she had seen another gentleman in white stockings give the necessary assistance, and this is what actually happened.||

Another remarkable example takes the form of a double dream. A schoolmaster dreamed of a lottery number, but forgot to purchase the ticket. When the numbers came out he wanted to see whether the house in which the lottery-office was established corresponded with the one he had seen in his dream, which turned out to be the case. He was addressed by the clerk as "Mr. Schoolmaster," and, on being questioned, the clerk said he recognised him because he had seen him just as he was then standing, in a dream. Both dreams occurred in the same night.¶ Emile Deschamps, the poet, wrote in 1836 to a Paris newspaper giving some particulars about himself. Among other things he said that in a dream he saw a town, he walked about in the streets, read notices posted on the walls, and so

* Ammianus Marcellinus. I. 29.

† Beaumont: "*Traktat von Geistren*," VIII. 9.

‡ Du Prel: "*Philosophie der Mystik*," 352.

§ Splittergerber: "*Schlaf und Tod*," I. 86.

|| Kerner: "*Blätter aus Prevorst*," VI. 161. 164.

¶ Kerner: *loc. cit.* V. 73.

on. Until he left Paris he could not get rid of the picture. Arrived at Orleans he found that everything corresponded to his dream and that he knew his way about perfectly. He states that he had met other persons who were clairvoyant.* Felix Ikwirsky, an official in the ministry of war, once rescued a woman from drowning in Warsaw. She was very grateful to him ever afterwards. About a year later he dreamed that he went past her house where a great crowd was assembled, and the women ran out to him and complained that she had been robbed and

had lost all her property. He awoke and forgot the dream, but remembered it afterwards when he went out, passed the house, and found everything as in the dream. He related the dream to the assembled persons and added that he had replied to the woman's complaint with the words: "Doubt not; all that has been stolen from you will be found in the vault of the monastery under a stone." They went to the spot indicated, and there, in a hollow under a stone, they found every one of the stolen articles.†

Theosophist.



* Perty : *Die mystischen Erscheinungen*, II. 284.

† Kerner : *"Magikon,"* III. 74.

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